

THE  
NEW HELP  
TO  
DISCOURSE  
OR,  
WIT, MIRTH, and JOLLITY.  
intermixt with more serious Matters,  
Consisting of pleasant Astrological,  
Astronomical, Philosophical, Gram-  
matical, Physical, Chyrurgical, Hi-  
storical, Moral, and Poetical Ques-  
tions and Answers.

AS ALSO

Histories, Poems, Songs, Epitaphs, Epi-  
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Directions for the true knowledge of several  
Matters concerning *Astronomy* and *Husbandry*, in a more plain and easie Method  
than any yet extant.

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By W. W. Gent.

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The Second Edition.

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*That Author best of all doth write,  
Who mixeth Profit with Delight.*

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London, Printed by T. S. and sold by the Book-  
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АНТ  
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О ТО  
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WITH THE POLITY  
OF THE ROMAN EMPIRE  
TO THE END OF THE  
ANCIENT WORLD  
A HISTORY  
OF THE ROMAN  
EMPIRE  
BY  
JOHN DODD  
LONDON  
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G. V. 34  
1835

THE

# NEVV HELP TO DISCOURSE.

Quest. **W**hat is the chief end of writing Books?

*Answe.* For instruction and information; whereas idle Books are no other than corrupted Tales in Ink and Paper; or indeed Vice ient abroad with a License, wherein two are guilty of evil, he that writes them, and he that reads them; being in effect like the brutish sin of Adultery, wherein two are concerned in the same sin; and therefore his resolution was good who said, That for bad Books he would write none, lest he should thereby hurt others in the reading of them; nor would he read any of them, for fear the Author should answer for his sin, by being corrupted by em.

Quest. What Book of all others is the best?

*Answe.* The Holy Scriptures, contained in Old and New Testament, wherein the Mysteries of our Salvation are contained, being the Book of all books, and in comparison of which no book is comparable.

Qu. Of how many chapters doth this Book consist?

B

*Answe.*

263  
*The new Help*

*An.* In the Old Testament or Bible, there are 777. In the new Testament 260. In the Books of Appocrypha 177. The total being 1210. And for the number of Verses in the Old Testament, the Jewish Rabbins have computed them thus: In the Books of the Law, Verses 5845. In the Prophets, 9294. and in *Haggai* 8064. Total 23903.

*Q.* Are there no other Books mentioned in the Old Testament, but those which we have now at this day?

*A.* Yes: there were the Books of *Iddo* and *Gad* the Seers; besides, *Solomon* wrote three thousand Parables, and five thousand Songs, with a Book of the Nature of all Herbs, Trees, and Plants, from the Cedar to the Hysop upon the wall. *Samuel*, also wrote a Book of the Office and Institution of a King. There were also Chronicles of the Kings of *Judah* and *Israel*, besides those we have in the Scripture, being, as is judged, written far larger; all which were supposed to be lost in the Jewish Captivity at *Babylon*.

*Q.* What was St. Augustine's answer to one who demanded what God did before he made the World?

*A.* That he was ordaining a Hell for such kind of Enquirers. Where the Scripture hath not a mouth to speak, we ought not to have a tongue to ask.

*Q.* What was the greatest love that ever was shown in this World?

*A.* The love of God to poor sinners, who gave his only begotten Son to dye for us of which one thus writeth:

God is my gift, himself freely gave me,  
Gods gift am I, and none but God shall have  
me.

Q. In what things had woman the Pre-  
minence of man in the Creation?

A. In these three: First, that whereas man was made of the dust or slime of the earth, woman was made of that dust or slime refined. Secondly, man was made out of Paradise, woman in Paradise. And thirdly, when God is said to be about to make woman, he is said to build her, as being about to make a curious Edifice, or more excellent structure than that of man.

Q. What Book next to the Holy Scripture would you chiefly desire, the rest being taken away?

A. Theodore Beza being asked this question, answered, Plutarch, an excellent Author for his Lives and Morals. Another said Seneca, whose divine Sentences in his Book are so squared by the Rules of Christianity, that St. Hieron concluded him amongst the Catalogue of Divine Writers. Another proffered the *Thesaurus Historiarum*, being a Compendium of most Histories and worthy Examples: And that Ornament of History, Dr. Heylin, gives the preheminency to Sir Walter Rawleigh's History of the World, which he calls *Primus in Historia*.

Q. St. Bernard is learned Father of the Church greatly wondered at three Conjunctions, the like whereof never was, nor never will be; and what were they?

- A. 1. Conjunction of God and man.
2. Of a Mother and a Virgin.

## 3. Of Faith and the heart of man to believe the same.

The first whereof is most wonderful, that the Deity should be joyned to the Humanity, Heaven to Earth, Majesty to Infirmitie. The second also very wonderful, that a Maid should be a Mother, and yet remain a pure Virgin. The third (though inferior to the two first) yet wonderful, that a mans heart should have power to believe the same.

*Reason doth marvel how Faith tell can,  
That a Maid should be a Mother, God a man;  
But cease so to marvel, and believe the wonder,  
For Faith is above, and Reason is under.*

**Q.** How long (according to the opinion of some men) shall the world continue from the Creation to the end thereof?

**A.** The Talmudists were of opinion that it should continue six thousand years; of which opinion also were some of the fathers and others of our Modern Writers; because that as God created the World in six days, and rested the seventh; so in six thousand years, which are in account of God but as six daies, it shall again be annihilated, when shall follow an eternal Sabbath of rest to all the Faithful. Others reckon it after this manner, two thousand years before the Law, two thousand years under the Law, and two thousand years under the Gospel. But this account agreeth not right with the Calendar of Time, and therefore we may conclude that those who account not right the years which are past must needs be ignorant of those which are to come. Besides, our

our Saviour saith, that of that day and hour the very Angels in Heaven themselves are ignorant: Let us therefore rather labour to prepare our selves against that day, than curiously seek to pry into such hidden and unrevealed things.

Q. In what part of the world was it where the Cock crewed so loud, that all the men of the world heard it?

A. In Noah's Ark.

Q. What is the Anagram for the name of the Virgin Mary?

A. MARY.

Anagramma.

ARMY.

And well her Name an Army doth present,  
In whom the Lord of Hosts did pitch his tent.

Q. What answer gave Queen Elizabeth, when being a prisoner in the Reign of her Sister Queen Mary, she was by one of the Bishops demanded her opinion concerning the real presence of Christ in the Sacrament.

A. Christ is the Word that spake it,

He took the Bread and brake it,

And as the Word did make it,

I do believe and take it.

Q. Who are those that cannot, will not, may not, do rightly understand the ways of God?

A. 1 Dead men, who neither do, nor can understand his ways.

2 Wicked men, who may, but care not to understand them.

3 Fools, who desire, but have not the apprehension to do it.

4 The godly who both understand and practise the same.

Q. How many sorts of Fasts are used in the world?

A. Six. The sick mans Fast, the poor mans Fast, the misers Fast, the gluttons Fast, the hypocrites Fast, and the godly mans Fast; all which are set down in these following Verses.

*Experience out of Observation says,  
Six sorts of people keep their Fasting days,  
Which if you will in order have them shewn,  
Then thus they are distinguisht every one.*

*The sick man fasts because he cannot eat,  
The poor man fasts because he wanteth meat.  
The miser fasts with greedy mind to spare,  
The glutton fasts to eat a greater share.  
The hypocrite he fasts to seem more holy,  
The righteous man to punish sinful folly.*

Q. Who be those that lye most freely, and without controul?

- A. 1. Great men, that few dare reprove.
2. Old men, that few can gain-say.
3. Poets, who do it *Poetica Licentia*.
4. Travellers that may lye by authority.

Q. What two things are those by which many persons are quite ruined, and lost both in their Estates and Reputations?

A. Hounds and Dice; of the first of which one thus writheth:

*It is not poor Actæon's case alone,  
Hounds have devour'd more Masters sure  
than one.*

And for Dice, the far worse of the two, it is almost an infallible fore-runner of misery, accompanied with cursed swearing, banning, fighting, and many other mischiefs attend-

attendant to it, the final end of it being beggary, according as one thus writes:

*Ludens sacer illis bene respice quid sit in illis,  
Spes tua, res tua, sors tua, mors tua pendet  
(ab illis).*

In English.

He may suppose who ventureth at Dice, Hope, health, wealth, life may be lost in a

(trice.

Some to evade these reasons pretend a cunning that they have in the Art, to which I answer, That the more cunning any is in this Art, the more wicked he is in his life, and therefore I conclude, that the best cast at Dice, is to cast them quite away.

**Q** What witty invention was that of him who having placed the Emperor and the Pope reconciled in their Majestick Thrones, placed the States of the world before them, and what was their several Motto's?

**A.** I A Counsellor of State had this, I advise you.

- 2 Then a Courtier, with, I flatter you.
- 3 Then a Husbandman, I feed you.
- 4 Then a Merchant, I match you.
- 5 Then a Lawyer, I fleece you.
- 6 Then a Souldier, I fight for you.
- 7 Then a Physician, I kill you.
- 8 Then a Priest, I absolve you. all.

**Q** Who was he that in the confusion of Tongues, kept both his Language and Religion pure and unchangeable?

**A.** Heber the Father of Abraham, who when all the rest of the world fell to Idolatry, relapsed not from the truth, but kept himself free from the impiety of Nimrod and

his followers, who sought to erect a Building that should reach to Heaven, but could not go forward with their design, being confounded with the diversity of Languages which was sent amongst them, whereby one understood not the other; Of which thus writeth the Divine *Du Bartus*:

*Bring me (quoth he) a Trowel, quickly, quick;  
One brings him up a Hammer: hew this Brick  
Another bids, and then they cleave a Tree;  
Make fast this Rope, and then they let it flee;  
One calls for Planks, another Mortar lacks,  
They bring, the first a Stone, the last an Ax.*

*Q.* In what place (according to the opinion of some) shall the General Judgment of mankind be?

*A.* In the Valley of *Jehosaphat*, because it is said in one place of the Scripture, *Behold, I will bring all Nations together in the Valley of Jehosaphat, and plead with them there*; though others with more reason do think that the place as well as the time is unknown.

*Q.* Which deserves the greatest punishment, the body or soul, for the committing of sin?

*A.* Some are of opinion the Soul; because without it the Body were nothing, which actuates only what the Soul infuseth. Others would have the Body, as being the chief organ and actor of sin: but that they are both culpable and deserve alike punishment, is proved by this similitude. A master committeth the charge of his Orchard to be kept by two, whereof the one is blind, the other lame: The lame man having perfect sight, sees golden Apples hanging upon a Tree,

*to Discourse.*

Tree, of which he informs the man that is blind ; they both covet after them, notwithstanding they are forbidden, and to attain their desires, the blind man that was strong of his limbs, takes up the seeing Cripple on his shoulders, by which means they accomplish their desires, pluck the Fruit, and eat thereof: Soon after, the Master of the Orchard enters, enquires, and soon finds by whom it was done ; they were both equally culpable, and so are punisht with alike punishment, according as they had equally deserved. In like manner, both Body and Soul lending their furtherance to sin, being alike guilty, are inseparably punished together for ever.

*Q. What ways did Philip King of Macedon use, that he might not forget his mortality ?*

*A. He had every morning a Page which used to awake him with these words, Remember, Sir, that you are a man ; according as writes.*

Philip King of Macedon,  
Was daily rous'd and call'd upon  
By a shroll Page, whose Bonjours ran,  
Remember, Sir, you are a man.

*Q. What said the same King Philip, when his Horse casting him on the ground, he saw the print of his body in the dust ?*

*A. See (said he) we covet the whole earth and how little sufficeth !*

*Q. Whether do fools profit more by wise men, or wise men by fools ?*

*A. Cato who himself was a wise man, saith, that fools are the most profitable to wise men, who seeing their folly endeavour to avoid it ; whereas fools on the Contrary*

can make no profit of the wisdom of the wise, by reason of their folly.

Q. How came Beda that ancient Father of the English Church, to be called Venerabilis?

A. Some assign this reason, that when he was old he became blind, and keeping an unhappy Boy to guide him as he walked abroad, this Boy one day led him to preach to a heap of stones, where concluding his Sermon with *Gloria Patri*, he was by them answered, Amen, Amen, *Venerabilis Beda*. Others say, that at his death an unlearned Monk going about to write an Epitaph on him, blunder'd thus far on a Verse,

*Hic sunt in Fossa——Bede ossa.*

leaving a space before the two last words, and so went to bed, which in the morning he found supplied by an unknown hand, with the Title of *Venerabilis*, so he made his verse and Beda got his name.

Q. What Persons of all others do lie in the greatest state?

A. Beggars, who have the Heavens for their Canopy.

Q. What is that which hath a voice, but no Body; speaks, yet understands not itself what it says; is often heard but never seen?

A. It is an Echo said by Ovid to be a fair Maid that pined her self away to nothing for loye.

Q. Who are those amongst men that attempted to fly like birds?

A. *Dædalus* and *Icarus*; Also one of our British Kings (if the History of *Geoffry of Monmouth* be true) who attempting to play the Fowl, or rather the Fool, fell down and brake

brake his neck. This King's name was *Bladud*. It is also said, that of late years an Italian flew from the top of St. Mark's Tower in *Venice*, and did it without hurt.

**Q.** *What likeness have false men to counterfeit money?*

**A.** *Man and money a mutual falsehood*  
(*show*,  
*Man makes false money, money makes*  
(*man fo.*

**Q.** *To what are Souldiers in peace compared unto?*

**A.** *To Chimneys in Summer; for though in hot weather we have no extraordinary need of Chimneys, yet we do not pull them down, as knowing that Winter will come; in like manner Soldiers are continued in Peace, either to prevent, or to be ready if War do come.*

**Q.** *Amongst all Beasts and Birds, which are of most beautiful and various colours, yet not without some parts of great deformity?*

**A.** *The Peacock among Birds, and the Panther among Beasts; the first hath a very goodly Train, but foul Feet. The other a gay Body, but deformed Head; and therefore it is said, that wanting Food, and being a Beast but of slow pace, she hideth her head, whereat all the other Beasts come about her to wonder at her Beauty, but coming within the reach of her Claws, she catcheth them, and makes them become her food.*

**Q.** *To what are outside Gallants likened unto?*

**A.** *To Cinnamon trees, whose bark is better than their whole body.*

**Qu.**

Q. What was the old saying concerning Friends?

A. That it was good to have Friends, but bad to need their help, since true friendship indeed is very rare. No such friends to be found now adays as was Damon and Pythias; Alexander and Lodowick; Musidorus and Pyrocles. Friendship extending now no further than profit, according as one wittily versifies.

Friends like to leaves that on the Trees do  
(grow)

In Summers prosperous state, much love will  
(shear;

But art thou in adversity, then they  
Like leaves from trees in Autumn fall away.  
He happy is that hath a friend indeed,  
But be more happy that no friend doth need.

Q. What makes silver look so pale?

A. To this Diogenes the Cynick answers, that it is because so many lies in wait for it.

Q. Why is it said, 'tis good to have a wolf cross the way, and bad to have a Hare cross it?

A. By this is meant that when a Wolf crosses away from us, it is good luck that we scape him; and if a Hare, it is bad luck that that scapes us: but for any future things that is boded by them, I am of the opinion of Cato, who when one would needs know what harm attended him by reason that Rats had gnawn his Hose, he answered; That it was no strange thing to see that, but it had been much more strange, if his Hose had eaten the Rats.

Q. Who was the two men, the one whereof was never born, but died; the other was born but never died?

Ans.

*Ans.* Adam and Enoch.

*Q.* Why do so many men praise poverty, and yet covet after riches?

*A.* Their actions shew they mean not as they say; for although the poor are accounted blessed, yet most of them are of Ovid's mind:

*Non tamen hæc tanti est, pauper ut esse velim.*

Though blessings be for them in store,

To be their Heir I'de not be poor.

*Q.* Who was the greatest Travelier in his time?

*A.* Sir Francis Drake who first put a Girdle about the world; of whom a Wit in that Age thus descants:

*Drake, who th' encomapss'd Earth so fully  
(knew,*

*And whom at once both Poles of Heaven did  
(view!*

*Should men forget thee, Sol could not for-  
(bear*

*To Chronicle his Fellow-Traveller.*

*Q.* What is the most beautiful thing in the world?

*A.* One said, the Sun; which if so, then were blind men of all others most miserable; but certainly virtue is most resplendent of all things, and which is to be discerned by the eyes of the Soul, wherein blind men of all others have the greatest help of Contemplation.

*Q.* What is the heaviest burthen that the earth bears?

*A.* Sin, which is more ponderous than the biggest Mountains, or greatest Piles of buildings; for it weigheth down even to Hell.

*Ques.*

Q. Which is the longest Letter in the Alphabet?

A. The letter L. which is more than a yard long.

Q. Which is the most unnecessary Letter in the Alphabet?

A. K. because C. is of the same sound.

Q. What three Vowels are most pernicious to Debtors?

A. These three, I O V.

Q. What two words are those that trouble the world?

A. Meum and Tuum, Thine and Mine.

Q. What are the principal causes of the greatness of Cities?

A. Although they are many in number, yet they are reduced principally to these seven.

1. A Navigable River, by which there may be continual concourse of Merchants, as may be seen by *Venice*, *Amsterdam*, *Constantinople*, and our Metropolitan City of *London*, which as it is thought had it not been for the River of *Thames*, would not have gone on so forward in the rebuilding, since that terrible conflagration thereof by fire, which may be evidenced in that the buildings towards the River side were the first begun, and are the forwardest in finishing.

2. The Palace of the Prince; for where the Court is, there will be continually store of Nobility and Gentry, which enriches Tradesmen by selling commodities to them; one instance whereof we have by *Madrid* in *Spain*, which is grown from a mean Village

to a very populous City, only by the Kings Court.

3. The Residence of the Nobility, by whom beautiful Buildings and stately Structures are raised to the great adorment thereof, as may be seen in the Cities of Italy, where their Nobles and Gentry constantly reside, as ours do in Towns and Villages.

4. The Seat or Tribunal of Justice, which invites Lawyers and their Clients thither in abundance, to the great enriching thereof, as may be evidenced by the Parliamentary Cities of France, and Spiers in Germany.

5. Universities, or publick Schools of Learning, which draw thither the Sons of several Noble persons and Gentlemen from the adjoyning Counties, to the great benefit and profit thereof, as *Paris* well knoweth, *Oxford*, *Collen*, and several other places.

6. Immunities from Taxes and Impositions, which cause many persons to come and inhabit in such places, their Income being thereby greatest, and their Priviledges most, as in *Naples*, *Florence*, and *Venice*, which being almost desolate by a Plague, were again very suddenly peopl'd, by granting Immunities to all Comers.

7. The last, but not the least, is opinion of Sanctity, as was evidenced in former times by the City of *Canterbury*, to which Pilgrims from all places come to visit the Tomb of *Thomas Becket* Archbishop of *Canterbury*, who was there enshrined, as witnesseth *Chaucer*.

Fro

Fro all England do they wend  
 The Holp blisful Martpys Tomb  
 to see. &c.

And now also of the City of *Loretto* in *Italy* which at first was but a mean Village, but is now grown a rich and populous City, for the opinion that the chamber of the Virgin *Mary* is there, the Legend whereof here followeth.

This Chamber (they say) was the same wherein the Virgin *Mary* was saluted by the Angel, with those joyful tidings of the Conception of our Saviour, being then at *Nazareth* in *Judæa*, and was after the Virgins death had in great Reverence by the Christians, where it remained untouched till all *Palestine* was subdued by the Turks and *Saracens*, *Anno 1291*. then was it most miraculously transported into *Sclavonia*; but that place being unworthy of the Virgins divine presence, it was by the Angels carried over into the Sea-coast of *Italy*. *An. 1294*. but that place proving as bad as the other, being infected with Thieves and Pirats, the Angels removed it to the little Village of *Loretto*, where her miracles being quickly divulged, drew thither a great concourse of People, insomuch that *Paul* the second Pope of *Rome* built over this chamber a most stately Church, whither Pilgrims from all places resort to this day, to the great enriching thereof, which by this means it is now from a poor Village grown to be a wealthy City.

Q. Which is the chief City in England?

Ans.

*Ans.* London, which is accounted to contain in circuit 8 miles, is enriched with a Navigable River, the Palace of the King, divers houses of the Nobility and several Colledges for the Study of the Laws, the next to which is the City of York according to the verse,

*Londinum caput est regni urbs Brittanni,  
Eboracum a prima iure secunda venit.*

London is Englands chiefest Town well known,

The second place York claimeth as its own.

*Q.* Who was the first builder of London?

*A.* The common received opinion is, that it was Brutus the Son of Silvius, and Grandchild to Aeneas, who having by accident killed his Father, was for the fact banished his Countrey, with whom accompanied him many worthy persons, to be partakers of his fortune; who after many wandrings and adverse fortunes, at last arrived in England, at a place called Tornes in Devonshire, as the Poet Neckam sings.

*The Gods did guide his sayl and course, the  
winds were at command,*

*And Tornes was the happy shore where first  
he came on Land.*

This Land was then inhabited with Gyants, the chief of which was named Gogmagog, with whom Corineus one of Brute's followers encounter'd, though he were a Gyant of twelve Cubits high, and of such puissance, that he could pull up a great Oak at one pull, as if it had been a small Wand: when they came together, Corineus laid by his armour, and challenged his Combatant to Handy-

Handy-gripes, who at first came upon him with such fury and violence, that he crushed in pieces three of *Corineus*'s ribs, wherewith he being mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a Rock, and threw him down head-long into the Sea, where he perished with the fall; which place is called to this day *Gogmagogs-Leap*. In reward of his valiant act, *Brute* bestowed upon the noble *Corineus* that part of the Land which he after his name-eal'd *Coriner*, afterwards by corruption of speect, it was called *Cornubia*, and now *Cornwall*. *Brute* afterwards having the Land of those Gyants erected a City on the River of *Thames*, which he named (after the Seat of his Ancestors) *New Troy*, which is the same that is now called *London*, as one writes:

*over razed Troy to rear a Troy, fit place he  
(searched then,*

*And Viewing first the Northern parts, these  
(fit, quoth he, for men  
That trust as much to Flight as fight, our  
(Bulwarks are our breast,*

*A Trojans Courage is to him a Bulwork of  
(unrest;*

*Then casting a more pleasant eye, where  
(Thames did fairly glide,*

*Resolv'd he to erect the same upon that Rivers  
(side;*

*He many Houses built therin, and clos'd it  
(in with Wall,*

*Which Lud. did after beautifie, and Luds-  
(Town did it call,*

*Q. What do the common Countrey people  
think of London?* Ans.

*Ans.* Those who have never seen it, account it a very strange wonderful place. One having a Brother living there, directed his Letter thus; *To his loving Brother T. W.* living at London. Another had a great mind to see the City, only he said, he was not acquainted with any of the Porters to open the Gates, and let him in.

*Q. Which are the Principal Rivers in England?*

*A.* The chief is the *Thamesis* or *Thames*, compounded of the two rivers *Thame* & *Iffis*, the former whereof rising somewhat beyond *Tame* in *Buckinghamshire*, and the latter beyond *Cirencester* in *Glocestershire*, meet together about *Dorchester* in *Oxfordshire*; the issue of which happy conjunction is the *Thamesis* or *Thames*, the most glorious River of all Europe. The second is the *Severn*, which taketh its beginning in *Plinlimon* Hill in *Montgomeryshire*, and his end about seven miles from *Bristol*, washing in the mean space the walls of *Shrewsbury*, *Worcester*, and *Glocester*: this River is said to take its name from *Sabrina*, the daughter of *Estrild*, who being taken by *Queen Guendeline*, was cast into this River, and there drowned. The third River of note is *Trent*, so call'd for that thirty kind of Fishes are found in it; or for that it receiveth thirty lesser Rivulets; it hath its Fountain in *Staffordshire*, and gliding through the Counties of *Nottingham*, *Lincoln*, *Leicester*, and *York*, burieh its self in the turbulent Current of the *Humber*. The fourth is *Medway*, a Kentish River, the Common Harbor for the Royal Navy. The fifth is *Twee's*

Tweed, the North east bound of England, on whose fertile banks is seated the strong and impregnable Town of *Barmick*. The sixth is *Tine*, which mightily enricheth the Town of *Newcastle*, by the conveyance from thence of her plenty of Coals. These and the rest of most principal concern, are thus comprehended in one of Mr. *Drayton's* Sonnets :

*Our Floods, Queen Thames for Ships and*

*(Swans is crown'd,*

*And stately Severn for her Shore is praised,*

*The Chrystal Trent for Fords and Fish re-*

*(nown'd,*

*And Avons fame to Albions Cliffs is raised.*

*Carlegion Chester vaunts her holy Dee,*

*York many wonders of her Owse can tell,*

*The Peak her Dove whose banks so fertile be,*

*And Kent will say her Medway doth excel.*

*Cotswal commends her Isis to the Tame,*

*Our Northern Borders boast of Tweeds fair*

*(Flood:*

*Our Western parts extol their Willies fame,*

*And the old Lea brags of the Danish blood.*

**Q.** Who is the most renowned for memory  
that we have heard, or read of?

**A.** In former times *Seneca*, who writes of himself, that he was able to recite two thousand words after they were once read unto him; and of late days we find *Mr. Fuller* to be therein most exquisite, who is reported that he would walk any street in *London* and by the strength of his memory tell how many, and what Signs they were hanging in that street, from the one end to the other according as they were in order: As also, if five hundred strange names were read unto him,

after

after the second or third hearing of them, he would repeat them distinctly, according as they have been read unto him.

Qu. *What difference is there betwixt Prophets and Poets?*

An. Thus much, according to the old Verse:

*Of things to come the first true Prophets are,  
What the other of things past do false declare.*

Qu. *What creature is that which at once brings forth, nourisheth her young, and goeth with young again?*

An. The Hare, that fearful, but fruitful creature, who is represented as the Emblem of good providence, because she sleeps with her eyes open.

Qu. *Why do men commonly deck their Houses with Ivy at Christmas?*

An. Ivy is said to be dedicated to Bacchus the God of wine and good cheer, at which time men commonly eat and drink hard; as one writes:

*At Christmas men do always Ivy get,  
And in each corner of the House it set:  
But why do they then use that Bacchus weed?  
Because they mean then Bacchus-like to feed.*

Q. *Who brought up the first custom of Celebrating the Twelve days in Christmas, with such Feasts and Sports, as are still retained in some Gentlemen's houses?*

A. The famous King Arthur one and the chief of the Worlds nine Worthies; an Institution which the Scottish Writers of these late times very much blame; as being a time fitter for our devotion than for our mirth.

Qu.

Q. What is it which being contained in its self, yet from it thousands do daily spring and issue?

A. The Egg, from which is produced Fowls, Fishes, Birds, and Serpents.

Q. Was the beard created before the man, or the man before the beard?

A. This seems to be a ridiculous question; for most will think that the man must needs be created before the Beard; and yet we find it otherwise, for all beasts were made before man was made, and amongst others the bearded Goat.

Q. Whether was the Egg or Bird first?

A. Some will say the Egg, because all Birds are produced from the Egg; but we must know that the first rank of creatures was immediately from God, without secondary causes, and not produced by the Egg, as is since by the course of nature.

Q. In what part of the world is it that trees bear living Creatures?

A. In the Isles of Orcades in Scotland, wherein grows a Tree that bears fruit like unto a Fowl, which dropping down into the water, becomes a living creature like to a Duck; to which Mr. Cleaveland alludeth in these verses:

A Scot when from the Gallow-tree got loose  
Drops into Styx and turns a Soland Goose

Q. What Custom was that observed formerly in Scotland the like whereof we hardly read to be practised in any Country?

A. It was called *Marcheta Mulieris*, and took its beginning as the Scottish Writers say in the reign of Ewen the third, who

the fifteenth King in their Catalogue after the first Fergus. This *Eren* being a Prince much addicted, or rather wholly given over unto lasciviousness, made a Law, That himself and his Successors should have the Maiden-head, or first nights lodging with every woman, whose Husband held Land immediately from the Crown: and the Lords and Gentlemen of all them, whose Husbands were their Tenants, or Homagers. This was it seems the Knights-service which men held their Estates by; and continued till the days of *Malcolm Comyn*, who married *Margaret* the Sister of one *Edgar Eliburg*, at whose request he abolished this lascivious ungodly Law, ordaining that in the room thercof, the Tenants should pay unto their Lords a Mark in money; which Tribute the Historians say is yet in force.

Qu. Who was the most famous whore in her time?

An. Corinthian *Lais*, who exacted ten thousand Drachma's for a nights lodging, which made *Demosthenes* to cry out, *Non emam tanti pœnitere*, I will not buy reparation at so dear a rate, and occasioned the old verse:

*Non curvis homini contingit adire Corinthum,*  
 "Tis not fit for every mans avail,  
 Unto Corinth for to sail.

She was afterwards for her extortions, and spoiling the trade of the other petty whores, set upon by a company of those strumpets, and by them stoned to death, as one writes of her.

At last a Crew of whores did set upon her,  
A whore she was, and whores to death did

(stone her)

Q. What Laws were those that were so severe, and yet were kept and continued for the space of seven hundred years together?

A. The Laconian, or the Laws of Lacedæmonia, once a famous Commonwealth in Greece, which Laws were compiled by *Lycurgus*, who going a Journey, bound the people by oath to observe all his Laws till he returned; and being gone from thence commanded, that when he was dead and buried, his ashes should be cast into the Sea, by this means his Laws endured for a long time in Sparta, which by reason thereof flourished in great prosperity.

Q. What place is it that is accounted the middle or center of the Earth?

A. Some say Palestine, and in particular the Valley of *Jehosaphat*; of which opinion are many of our ancient and modern Divines, but some of our Historians and Poets, allow the same to *Pyrbo*, or *Pythia*, a Town in Greece; of which they say, that *Jupiter* desirous once to know the exact middle of the Earth, let fly two Eagles, one from the East, the other from the West; these Eagles meeting in this place, shewed plainly that it was the Navel or mid-part of the Earth.

Q. What are the causes of ebbing and flowing of the Sea?

A. Several men are of several minds. Some ascribe it to the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence

the rising & exhalations do proceed, where-  
with so swelling to empty it self, it floweth  
to the Shores and Havens; but descending to  
the Horizon and Wane, as her beams by little  
and little diminish, the waters do fall and  
abate, which causeth her Eddy, or Ebb. O-  
thers impute it to God, and his Spirit moving  
upon the waters moveth the waters, which  
Job expresses by the similitude of fire under  
a pot, saying, *It is God that maketh the Sea  
boil like a pot*: which fire is taken to be partly  
in the saltiness of the waters, which in the  
night shows like fire, and causes a moving in  
the same: Another reason is, for that the  
Earth hath more fire in it than water, which  
fire lieth hid in the subterraneous stones, and  
this fire doth partly cause the motion of the  
Sea, an Element of it self liquid and activit,  
and subject to motion; which thereto when  
once by this fire occasioned, the precedent  
part is thrust forward by the subsequent.  
Others again give this reason, that the Earth  
being round, and the Waters of themselves  
liquid and moveable, when they have run  
their course as much as they can one way,  
then meeting with the other waters drawn  
by the same attraction from other places,  
they then return back again, but encoun-  
tering with that huge Mountain of the Sea,  
are beaten back again, and so by this means  
forced to continual motion.

Qu. *Is the Sea higher than the Earth?*

An. This is affirmed to be so; and the rea-  
sons given therefore are these: First, be-  
cause it is a body not so heavy. Secondly, it  
is observed by Sailors, that their Ships fly  
higher over the Water when they are in  
the Sea, than when they are in the Land  
water.

faster to the shoar than from it, whereof the  
no reason can be given but the height of the be-  
Water above the Land. Thirdly, to such as  
stand on the shore, the Sea seemeth to swell  
into the form of a mountain, till it putreth  
a bound to their sight. But some then will  
say how comes it to pass that the Sea hover-  
ing thus over the Earth, doth not over-  
whelm it? To which I answer, that must  
be attributed to him only who hath made one  
the waters to stand on a heap, who hath set  
them a bound which they shall not pass, nor turn  
again to cover the Earth.

Qu. Why is the form of Money round?

An. Because it is to run to every man, for  
though it commonly runs up hill to the most  
rich. I remember I saw once the picture of Rom-  
a Shilling, which had upon the top of it a ver-  
pair of Wings, flying as it were from spades Coriu-  
and oars that were pourtrayed on the one hath  
side, to the picture of an Usurer who was rede-  
deciphered on the other side, underneath thisie  
was the figure of a Snail, with the shilling been  
on his back creeping a slowly peace towards apon  
the Oars. The explanation of all being seethat i  
forth by these verses.

Twelve-pence here first presents him to you go th  
Eye

Who from the Spades and Oars with wing But  
do fly

To the rich Usurer, who ready stands  
To entertain him with a Purse in's bands;  
Where long being kept at last returns as slow child  
Back to the Oars, as the poor Snail doth go much

Qu. Why is Numinus Latine for Money?

An. Of Numa Pompilius, second King now

reof the Romans, the first that caused Money to be made ; though the Jews attribute the invention thereof to *Cain*, as the Grecians to *Hermadice* the wife of *Midas*, and some of the Romans to *Janus*. That money was not in former Ages the only Bartery, or way of exchange, we read in *Homer*, where *Glaucus* Golden Armour was valued at a hundred Kine, and *Dionedes* Armour at ten only ; which kind of bartery is to this day used amongst some of the Irish, as at the Barbadoes, and *Virginia* it is commonly by Tobacco, or Sugar. Our Ancestors the Britains, used brass Rings and Iron Rings man, for their Instruments of Exchange ; The, o the most usual material of Money amongst theire of Roman Provinces was seldom Gold or Sil of it ater, most times Brass, sometimes Leather a spades *Corium forma publica percussum*, as *Seneca* e one hath it. This last kind of Money was by o-was *Frederick* the Second made currant when he underneath besieged *Millain* : the like is said to have hill been used here in *England*, at the time of the wards Barons wars, which is thought to be the same thing set that is now commonly shoun in the Tower, and why not ? since the *Hollanders* no longer to you go than in the year 1574 being in their extremities, made Money of Past-board.

But now such things we in derision hold  
Nothing will pass but Silver, or fine Gold.  
I shall therefore annex here certain Verses  
describing the person and quality of that  
child of chase, or Lady *Pecunia*, which is so  
doth go much sought after and catcht at by every  
one, giving you assured marks whereby to  
King to know her, if you can find her.

She is a Lady of such matchless carriage,  
Wedded to none, tho' sought of all in marriage.  
She may be kist, yet neuer wast nor clipt,  
And if you woe not wary, soon w'reslipt.  
She may be common, yet be honest too,  
Which is farre more than any Maids can do:  
Who e're atchieves her, speaks her ne'r so fair,  
She'l not stay long before she take the air.  
She is so proud; she'l not with poor men bay,  
But straight takes pet, and goes from him away.

A rich man may her for a time intreat,  
And with the Usurer she'l sit i'th' seat.  
She goes in Cloth of silver, Cloth of gold,  
Of severall worths and values manifold:  
But when she goes in golden Robes bestidight,  
Then she's suspected for to be most light.  
She needs no Physick to recover Health,  
For she's still currant, and as rich in Wealth:  
Some Irish Lady born we may suppose,  
Because she runs so fast, and never goes.  
If she be wrong'd in name, and ill abide it,  
Of all men Justice Touch-stone must decide it.  
She is a Vagrant sure, else there is none,  
Because she's always rambling from home,  
Nothing can cause her for to take her rest,  
But clipp her Wings, and lock her in a Chest.  
Qu. What City is that which is Founded  
the Waters, compassed in with waters, and ha  
no other walls but the Sea?

An. The City of Venice, situate in the bo  
some of the Adriatick Sea, which hath co  
tended unshaken or conquered since the fir  
building 152 years; it hath for convenient  
of Passage 4000 Bridges, and very near 1200  
Boats. They have an Aarsenal in which a  
kep 200 Galleys; in their Magazine of W  
the

they have Armour sufficient for 100000 Soldiers, amongst which are 1000 Coats of Plate garnished with Gold, and covered with velvet; so that they are fit for any Prince in Christendom; there are said to be 200 Houses therein, fit to Lodge any King whomsoever; they have several Houses stored with Mafts, Sivls, and other Tacklings, and are at this present, the chiefest Bulwark of Christendom against the Turk.

Qu. *When a Man dyes, which is the last part of him that stirs, and which of a Woman?*

An. *When Man and Woman dyes, as Poets sung,*

*His Heart's the last that stirs, of her the Tongue.*

Qu. *What Answer gave one to a Barber, who bragged that Kings sat bare to their Trade?*

An. He bid him that they should remember, as well, that they must stand to Beggars whilst they did sit.

Qu. *What is the common saying that is appropriated to Poland?*

An. That if a man have lost his Religion, there he may find it, there being tolerated Papists, Lutherans, Calvinists, Arrians, Anabaptists, Antitrinitarians, and all Sects whatsoever. The same saying is now applied to Amsterdam in Holland.

Qu. *What other thing is remarkable there?*

An. It is a custom there, that when in the Churches the Gospel is reading, the Nobility and Gentry of that Country draw out their Swords, to signify that they are ready to defend the same if any dare oppugn it. The same reason questionless gave beginning to our

custom of standing up at the Creed, whereby we express how prepared and resolute we are to maintain it, although in the late times of Rebellion, some tender Consciencees holding it to be a Relique of Popery, being more nice than wise, did undiscreetly refuse the same.

A short English Catechism.

*We must believe twelve, and we must do ten,  
And pray for seven, if we'll be godly men.*

*Qu.* What strange custom is that which is reported of the Muscovia women?

*An.* That they love those Husbands best, which beat them most, and think themselves neither lov'd nor regarded, unless they be twice or thrice a day well-favour'dly bang'd. To this purpose there is a story reported of a German Shoemaker, who travelling into this Countrey, and here marrying a widow used her with all kindness that a woman could (as he thought) desire, yet still she was discontented, and the more he sought to please her, the further off was from any content; at last learning where the fault was, and that his not beating her was the cause of her discontent, he took such a vein in cudgelling her sides, that in the end he killed her. I suppose it would be a very hard matter to bring up this custom in England, or to perswade our women that their Husbands beat them out of pure love which they bear unto them.

*Qu.* How comes it to pass that there be more women in the world than men?

*An.* Some assign this reason, because that women are freed from the Wars, which devoureth

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vou'reth many thousands of men, few of them  
pass the dangers of the Sea, suffer imprison-  
ment, and many other troubles and hazard  
of the Land to which men are incident, and  
this they think to be a sufficient reason; o-  
thers there are who argue more merrily, al-  
ledging, that in the whole course of Nature,  
the worst things are ever the most plentiful,  
hence we have more Weeds than Herbs,  
more Lead than Silver, more Crows than  
Partridges, more Women than Men, and  
therefore one thus merrily writes of, that  
Sex:

*If women were as little as they're good,  
A Pescod shell would make them Gown and  
Hood.*

And another to the like purpose.

*There is not one good woman to be found,  
And if one were, she merries to be crown'd.*

Qu. Who was the first that invented Print-  
ing?

An. He who first taught it in Europe was  
one John Guttenburg a German, about the  
year of our Lord 1440. at Hagrem it is said  
to be first practised, and at Menez perfected.  
M. C. T. de officiis was the first Book which  
ever was printed, which Copy is to this day  
reserved in the publick Library at Frankfords  
though many are of the opinion that the  
Chynoys had it long before us, who print that  
as we use from the left hand to the right, nor  
as the Jews from the right to the left, but  
from the top of the leaf downward to the  
bottom: whoever invented it, no question  
but it is a most noble and profitable Art, we  
having that done in one day by one man,

that without it many could not do in a year by writing. Only I wish this most exquisite invention were not so much abus'd and prostituted to the lust of every foolish and idle Paper-blurrer, the treasury of Learning being never so overcharg'd with froth and scum, of foolish and unnecessary Discourses, as by this means; many people having a great ambition to be known in the world, though they get nothing thereby but only to become *Fools in print*.

Qu. Who invented Guns.

An. That fatal Instrument the Gun was first found out by one *Bartholdus Swart a Franciscan Fryer*, and a great Alchymist, who being one time very studious to find out some experiments in his Art, was tempering together Brimstone, dryed Earth, and certain other Ingredients in a Mortar, which he covered with a stone. The night growing on, he took a Tinder-box to light him a candle; where striking fire, a spark by chance flew into the Mortar, and catching hold of the Brimstone and Salt-petre, with great violence blew up the stone. The Fryer guessing which of his Ingredients it was that produced this effect, made him an Iron pipe, crammed it with Sulpher and stones, and putting fire to it, saw with what great fury and noise it discharged its self; then longing to put his invention in execution, he communicated the same unto the *Venetians*, who having been often vanquished by the *Gensu-e*, and driven almost to a necessity of yielding to them, by the help of these Guns gave their enemies a notable overthrow. This was

a year was about the year of our Lord 1330. being the first battel that ever those warlike pieces s'd and fish and earning th and courses, aving a world, only to

Ancients were wont to make their Batteries; of which Engine we may say as the Poet formerly did of that Weapon the Sword.

*Of murdering Gans who might first Anhbr be,*

*Sure a steel heart and bloody mind had he;*  
*Mankinds destruction so to bring about,*  
*And death with horrour by neir wais find out.*

Qu. Where was wild-fire invented?

An. At the siege of Constantinople by Caliph Zulciman, about the year of our Lord 730. with which the Greeks did not a little molest the Saracens Ships. This fire we for the violence of it call Wild-fire, and the Latins because the Greeks were the inventors of it, *Greecus ignis.*

Qu. Who invented the Battle-Axe?

An. Penthesilea who came with a troop of brave Virago's to the aid of Priam King of Troy, she fought with the Battle-Axe, and was slain by Pyrrhus Son to Achilles, not long after her death was Troy taken by the Greeks, who lost of their own men 86000. and slew of the Trojans and those that came to help them 666000. so as that of Ovid may be truly inferred.

*Iam seges est ubi Troja fuit, res ecandaque falce,*

*Luxuria Phrygio sanguine pinguis humus.*  
*Corn fit for sibes now grows where Troy once stood,*

*And the Soyl's farred withs be Phrygian blood.*

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Qu. By whom were the games of Dice and Chess first invented?

An. By the Lydians, a Countrey of Anatolia, who being sorely vexed with famine, invented the games, that by playing at them they might beguile their hungry bellies. Necessity thereunto informing, according to that of Persius:

*Artis Magister ingenique largitor venter.*

Qu. Who were the first Inventors of Paper and Parchment?

An. Paper was first found out in *Ægypt*, and made of thin Flakes of Sedgy-weeds growing on the banks of *Nilus* called *Papyri*, from whence it tooks its name. By means of this invention, Books being easier to be transcribed and reserved, *Ptolemaeus Philadelphus* made his excellent Library at *Alexandria*, and understanding how *Attalus* King of *Pergamum* by the benefit of this *Ægyptian Paper*, strived to exceed him in that kind of magnificence, prohibited the carriage of it out of *Ægypt*. Hereupon *Attalus* invented Parchment, called from the place of its invention, *Pergamena*, from the materials thereof being Sheep-skins, *Membrana*; the conveniency whereof was the cause why in short time the *Ægyptian Paper* was quite worn out; in place whereof succeeded our Paper made of rags. The Author of which invention our progenitors have not committed to memory, the more is the pity, that he who found out the use of Paper, should not have his memory perserved by Paper. In former ages men wrote in the dust, upon stones, pencil'd upon Laurel leaves, upon barks of Trees, according to the Poet.

In barks of Trees Shepherds their loves engrav'd,  
Which remain'd i'th' hole, when the rind a-way was shav'd.

Qu. Who first invented Letters?

An. Cornelius Tacitus an approved Latin Historian, ascribeth it to the Egyptians, his words are these: *Primi per formas animalium Egypti, &c.* The Egyptians first of all expressed the conceptions of the mind by the shapes of beasts; and the most ancient monuments of mans memory, are seen grayen in stones, and they say, that they are the first inventors of Letters; then the Phoenicians because they were strong at Sea, brought them into Greece, and so they had the glory of that which they received from others; for there goeth a report, that *Cadmus* failing thither in a Phoenician ship, was the Inventor of the Art amongst the Greeks, when they were yet unexpert and rude. Some record, that *Cecrops* the Athenian, or *Livius* the Theban, and *Palamedes* the Grecian, did find out sixteen Characters at the time of the Trojan war, and that afterward *Simonides* added the rest. But in Italy the Etrurians learned them of *Demaratas* the Corinthian, and the Aborigines of *Evander* the Arcadian: thus far *Tacitus*. But *Lucan* the Historical Poet attributeth the first invention of them to the Phoenicians; in these verses of his *Pharsalia*.

*Phœnices primi (sama si ereditur) ausi,  
Mansuram rudibus vocem signare figuris*

Phoenicians first (as fame to us affords,) is  
Dar'd in rude Characters engrave our  
words.

But

But notwithstanding this of Tacitus and Lu-  
-can, no question but the Jews were herein  
skill'd before either of them, and that there  
was writing before the Flood, which St.  
Jude doth somewhat insinuate of the writing  
of *Enoch*; and *Josephus* and others write that  
he erected two Pillars, the one of brick, and  
the other of stone, wherein he wrote of the  
two-fold destruction of the world, the one  
by water, and the other by fire, which by  
Tradition was preserved to the days of the  
Apostles.

Qu. By whom was Brachygraphy or the Art of Short-writing invented?

An. This is uncertain, *Dion* saith that *Mæcenas* that great Favorite of *Augustus*, and Favorer of Learning, did first find out certain Rules and Figures *ad celeritatem scribendi*, for the speedier dispatch of writing; and for those leis vulgar Letters, which the Latines call *Ciphræ*, and whereof every exercised States-man hath peculiar to himself, they were first invented by *Julius Cæsar*, when he first began to think of the Roman Monarchy, and were by him in his Letters to his more private and tryed friends used; that if by misfortune they should be intercepted, the contents of them should not be understood. *Augustus* one of the greatest Politicks of the world, had another kind of obscure writing; for in his Letters of more secrecy and importance, he always used to put the Letter immediately following in the order of the Alphabet, for that which in ordinary writing he should have used. As for the Art of Short-writing, or *Brachygraphy*

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aforesaid, it is grown to a great perfection in our Age, the chief Masters whereof have been Mr. *Skelton*, Mr. *Jeremiah Rich*, &c.

*Qu. Who were the Inventors of Ships, and Shipping?*

*An.* No doubt but it came first from the Ark of *Noah*, which he had provided for the safety of him and his, in the universal Deluge; which Ark setting on the Mountains of *Ararat*, and there a long time remaining, gave the *Phoenicians*, a Sea-people, a pattern whereby they might make the waters passable. The Heathen writers which knew not *Noah*, attribute the Inventing of Shipping to several persons: *Strabo* to *Minos* King of *Crete*: *Diodorus Siculus*, to *Neptune* who was therefore called *The God of the Sea*: *Tibullus* the Poet referred it to the *Tyrians*, a famous flourishing Commonwealth among the *Phoenicians*, saying,

*Prima ratem venis eredere docta Tyros.*

The *Tyrians* first the Art did find,

To make Ships travel with the wind.

The *Egyptians* received this Invention from the *Tyrians*, and added much unto it; for whereas first the vessels were either made of an hollow tree, or of sundry boards joined together, and covered with beasts skins, (which kind of Vessels are still in use in *America*) the *Phoenicians* brought them to Strength and form; but the *Egyptians* added Decks unto them; they also invented the Galley of two banks on a side, which vessels by length of time grew so large, that *Ptolemy Philopater* made one of no fewer than fifty banks of oars on one side, Large Ships

of

of burthen called *Circera*, we owe to the Cypriots : Cock-boats or Skiffs, to the Illyrians ; Brigantines, to the Rhodians ; and Frigates, or swift Barks to the Cyrenians. As for the Tacklings, the Boetians invented the Oar ; *Dædalus* and his son *Icarus*, the Masts and Sails, which gave the Poet occasion to feign, that those two made wings to their bodies, and fled out of *Crete* ; and that *Icarus* soaring too high, melted his wings, and was drowned : the truth indeed being, that presuming too far on his new invention, he ran against a Rock, and so perished. For *Hippagines* Ferry-boats or vessels for the transporting of Horse, we are indebted to the Salaminians ; for Grapling-hooks to *Anacharsis* ; for Anchors to the Tuscans ; and for the Rudder, Helm, Stern, or Art of steering, to *Typhis*, who seeing that a Kite when she flew, guided her whole body by her tayl, effected that in the devices of Art, which he had observed in the works of Nature. About the year 1300. one *Flavio of Melphi* in the Kingdom of *Naples* found out the Compas or *Pyxis Nautica*, consisting of eight Winds onely, the four principal, and four collateral ; and not long after the people of *Bruges* and *Antwerp* perfected that excellent Invention ; adding twenty four other subordinate Winds, or Points, so that now they are in all to the number of thirty two. By means of this excellent Instrument, and withal by the good success of *Columbus* the Portugals Eastward, the Spaniards Westward, and the English North-wards, have made many a glorious and fortunate Expedition.

Qu.

Qu. Having thus shewn by what means Navigation hath arrived to the height that now it is; next tell what Commodities are most proper to several Countreys, whither our Merchants go to traffique?

An. Our most provident and wise Creator hath so ordered it, that there might be a sociable Conversation betwixt all Countreys, that there is none of them so plentifully stockt, but hath need of the Commodities of another Countrey; nor is any Countrey so barren or destitute, but it hath some one or more Commodities to invite Merchants to traffique with them; some of which are thus set down by the divine Poet Du Bartas in his Colonies:

Hence come our Sugars from Canary Isles,  
From Candie Currants, Muscadel, and Oyls.  
From the Molucco's Spices, Balsamum  
From Egypt, Odours from Arabia come.  
From India Gums, rich Drugs, and Ivory.  
From Syria Mummie; black red Ebony  
From burning Chus; from Peru Pearl & Gold,  
From Russia Furs, to keep the rich from cold.  
From Florence Sarks; from Spain Fruyt, Saffron, Sacks:  
From Denmark Amber, Cordage, Furs, and Flax.  
From France and Florence, Linnen, Wood, and Wine;  
From Holland Hops; Horse from the banks of Rhine.  
From England Wool; all Lands as God distributes,  
To the Worlds Treasure pay their sundry Tributes.

Qu.

Qu. *What did our Ancients hold to be the greatest wonders in the world?*

An. The Tower of Pharoah, the walls of Babylon, the Temple of Diana at Ephesus, the Tomb of Mausolus, and the Pyramids of Egypt, which are supposed by some to be in part built with the same Bricks which the children of Israel did burn. Of those Pyramids two are most famous; the first and greatest was built by Cheops, who in this Work employed 100000 Men the space of twenty years. The charges of Garlick, Roots, and Onions only, came to sixteen hundred Talents of Silver. The Basis of this Pyramis contained in circuit sixty Acres of Ground, and was in height ten thousand Foot, being made all of marble. Now when Cheops wanted money, he prostituted his Daughter to all comers, by which dishonest means he finished his Building; and she besides the money due unto her Sire, (for father I cannot call him) desired for her self of every man that had the use of her body, one stone, of whom she got so many, that with them she made the second Pyramis, almost equal to the first, as Herodotus a Grecian Author observeth:

*Stone-buildings, Cities, & Brick-works decay.*

*Virtue's immortal, and doth live for aye.*

Qu. *What Trees were those that brought forth their fruit at the instant of their first planting?*

An. The Trees which God made in the beginning of the world, which immediately brought forth their fruit, according as God spake the word.

Qu. What two Countreys are those which are endued with these two most excellent prerogatives, of breeding no venomous worms or hurtful Creature, neither will any live if brought thither from foreign Countries?

An. Creta or Candie, an Island of Greece, now in the possession of the Venetians, and our neighbour Country of Ireland; of which last, one writing thus maketh that Land to speak;

*Illa ego sum Graiis Glacialis Hibernia  
dicta,*

*Cui Deus & melior rerum nascentium origo  
Jus commune dedit, cum Creta altrice To-  
nantis,*

*Angues ne nostris diffundant sibila in oris.*

I am that Island, which in days of old

The Greeks did call *Hibernia Icie-cold*:

Secur'd by God and Nature from this fear  
(Which gift was given to Crete, Joves  
mother dear)

That pois'rous snakes should never here be  
bred,

Or dare to hiss, or hurtful venome shed.

Qu. What is accounted the worthiest sign of  
liberty above all others?

An. The covering of the head, or wearing  
of the Hat; as is well known to those  
which are conversant in Antiquity. The  
Lacones a people of Peloponnesus, after they  
had obtained to be made Denizens of  
*Lacedæmon*, in sign of their gotten  
Liberty, would never go into the Battel  
but with their Hats on. Amongst the  
Africans as it is written by good Authors, the  
placing of a Hat on the top of a Spear, was  
used

used as a token to incite the people to their *Tri-  
The  
liberty* which had been oppressed by *Ty-  
rants*. But amongst the Romans we have *For-  
more variety*. The taking off the *Hat* of *Li-  
Tarquinius Priscus* by an *Eagle*, and the put-*Lig-  
ting* of it on again, occasioned the *Augur* to *Le-  
prophesie* unto him the *Kingdom*, which fell *Up-  
out* accordingly. In their *Sword-plays* when *The  
one* of the *Gladiators*, had with credit slain *Tru-  
his adversary*, they would sometimes ho-*The  
nour* him with a *Palm*, sometimes with the *For-  
Hat*; of these the *last* was accounted the *14th  
worthier*, the *Palm* only honouring the *The  
Victor*, but the *Hat* enfranchised him on *The  
whom* it was conferred. *Erasmus* in his *Ana-  
Chiliads* maketh the *Hat* to be the sign of *Sha-  
some eminent worth in him that weareth it; For-  
on this he conjectureth that the putting on *Smal-  
of Caps* on the heads of such as are created *Am-  
Doctors or Masters*, had its original; which *Conj-  
custom* is still of force in the *Universities* *Q.  
of England*, the putting on of the *Cap* being *Tran-  
never performed but in the solemn *Comitia*, *the b-  
and in the presence of all such as are either *A.  
Auditors or Spectators* of that days *exercize*.***

*Qu.* *Why have some people affirmed that wo-  
men have no souls, and how is it to be proved by  
Scripture that they have?*

*An.* *It is to be proved by Scripture that  
they have out of those words in *Luke*, I. 46.  
*My soul doth magnifie the Lord, &c.* which were  
the words of a woman, yet some envying  
against that *Sex*, and because of the faults of  
some few, condemn them all; amongst others  
hear these verses of the Comedian:*

to their Trust women ! ab fond man, nay rather trust  
by Ty The Summer winds, th' Oceans constancy,  
e have For all their substance is but levity :  
Hat or Light are their waving vails, light their attires,  
he put Light are their heads, and lighter their desires :  
ugur to Let them lay on what coverture thy will  
ich fell Upon themselves, of modesty and shame,  
s when They cannot hide the woman with the same.  
it slain Trust women ! ab fond man, nay rather trust  
es ho The false devouring Crocodils of Nile.

With the For all they work is but deceit and guile :  
ed the What have they but is fein'd, their hair is fein'd,  
ng the Their beauty fein'd, their stature fein'd, their pace ;  
im on Their gesture, motion, and their grace is fein'd,  
in his And if that all be fein'd without, what then  
sign of Shall we suppose can be sincere within ?  
eth it; For if they do but weep, or sing, or smile ;  
ng on Smiles, tears and tnes, are engines to beguile ;  
reated And all they are, and all they have of grace,  
which Confists but in the outside of a face, &c.

Qui. By what Era or computation do they in  
being Transilvania compute their time, besides that of  
mitia, the birth of our Saviour Christ ?

An. The transmigration of their Children ;  
which hapned the 22. of July Anno 1376.  
which marvelous accident is thus delivered  
by Verstegan, an Author of good credit,  
who saith ; that the Countrey being beyond  
credit troubled with Rats, a Musician whom  
they call'd the Pied Piper, undertook for a  
great mafs of money to destroy them : they  
agree, hereupon he tuneth his Pipes, and all  
the Rats in the Countrey came after him  
dancing, and were drowned in a great River :  
this done he asketh his pay, but is denyed,  
whereupon he striketh up a new fit of mirth  
and

and all the Children Male and Female follow after him dancing into the Hill *Hameie* which presently closed again; since which time the *Transilvanians* permit not an Drum, Pipe, or other Instrument to be sounded in that place; and established a Decree that in all writing of Contract or Bargain after the date of our Saviours Nativity, the date also of this their Childrens Transmigration should be added thereto.

*Qu.* What three Creatures are the Dutch French, and Spanish Nations compared unto

*An.* The French is said to be like a flea quickly skipping into a Countrey, and soon leaping out of it: the Dutch is compared to a Louse, slowly mastering a place and as slowly being driven from their hold the Spaniard is likened to a crab, which being crept into a place almost as unaware is there so fast rooted, that nothing but the extremity of violence can force him out again.

*Qu.* In what things do the French, Dutch and Italians agree?

*An.* The French hath valour, but with *Vanitatem & Levitatem*.

The Dutch hath honest dealing, but *Gulam & Ebrietatem*.

The Italian discreet Carriage, but *Procreationem & Libidinem*.

Moreover of these three Nations it thus further added,

That the Italian is wise before hands;

The German wise in the Action,

And the French after it is done.

*Qu.* In what three properties doth England exceed all other Countreys?

*An.* For the fairest Women, the goodliest  
Horses, and the best breed of Dogs whatso-  
ever.

*Qu.* How many things are required in a  
woman to be perfectly beautiful?

*An.* It is said that all the beauties in the  
world serve but to make up one perfect  
beauty, where one brings a good Cheek,  
another a comely nose, a third a fair forehead,  
a fourth ruby Lips, a fifth an Alabaster  
neck, &c. so one is wise till she speaks; and  
a fether handsom till she goes; a third pretty  
and a full she laughs; one hath a slender body,  
another a winning eye, some carry loveliness,  
and others Majesty in their very coun-  
tenances, all which must concur to make up  
one absolute beauty. And therefore it is  
said that when *Apelles* the famous Painter  
of Greece, was to pourtray the Goddess  
Venus, he assembled all the chief beauties of  
the Countrey, that from the several perfec-  
tions of them he might make one excellent  
composition; to which one alludes in this Son-  
net:

Apelles-like, when Nature did thee make,

She view'd the beauties of the Earth each one;

And from them all the best of all did take,

That thou shouldest excell'd be by none.

And thus with Venus beauty she endow'd thee,

And Pallas-like she wisdom to thee gave,

The learning of Cornelia she allow'd thee,

That thou no lack of any thing shouldest have.

To thee then thou great Empress of all beauty,

I consecrate these Lines in thankful duty.

Some other there are that say, that a woman

to be perfectly beautiful should have

all these endowments and oppositions, viz; arr  
three hard, three soft, three short, three long; or t  
three black, three white: which they thus any  
distinguish, three hard, her two breasts and elc  
buttock; three soft, her two hands and he  
belly; three short, her nose, and her two  
feet; three long, her fingers and her side; three  
black, her two eyes and her hair; three  
white, her two hands and her neck.

*All these fair Letters in one golden Book,*

*What Cynick might be blam'd to unclasp and  
look!*

But now for the most part instead of these  
perfections, the imperfections of women are  
so covered by Art, that the most piercing  
understanding may be deceived, according  
to that of the Boer,

*With Tyres and Cloaths our Judgments bri-  
bed be,*

*And Woman is least part of what we see.*

Sir Thomas Moor in his Utopian Common-  
wealth, telleth us how there is the Custom,  
for some Reverend Old-Father, to bring in  
naked the young man; and some hoary Old-  
matron to present naked the young wo-  
man, between whom a marriage is motion'd,  
for (faith he) in buying a Horse the Chapman  
not only vieweth his naked carcass, but rakes  
off also his Trappings and Saddle, lest  
under him some blame might lie hidden, and  
why then in choosing of a wife should we take  
one of whom we see no more than the face.  
(*cupius palme spatum*) and perhaps scarce that  
These are the words of Sir Thomas Moor,  
which though I do not like his plot, as being  
too libidinous, yet no question but the hasty  
marriages,

s, viz marriages, and want of due acquaintance before the celebration of the Nuptials, makes it thus any to be sped with such a fortune as is here described by the Poet:

*Who takes her breakfast daily in her bed,  
And spends the morn in dressing of her head,  
And sits at dinner like a Virgin Bride,  
And talks all day of nothing but of pride;  
God in mercy may do much to save her,  
But what a case is he in that shall have her?*

Qu. *What three Nation's parts is it said that required to the making up of an absolute woman?*

An. The Italians will tell you, that for the performance of this, there is required, first the parts of a Dutch-woman from the Girdle downwards. Secondly, the parts of

French-woman from the Girdle to the shoulders; over which must be placed an English Face for a grace to all the rest; and Dr. Heylin in his Survey of France, saith, that this position doth not hold good in the French women; their shoulders and backs being so broad, that they hold no proportion with their middles:

*But every one our women thus doth grace,  
There is none like unto an English face.*

Qu. *In what Countrey is it that women have the greatest Prerogatives?*

An. In England, where there are not kept so severely submiss as the French, nor so jealously guarded as the Italian, as being, as of a finer mould, so of a better temper than to yield to an inordinate servility, or inconstancy, which makes them endued with so many privileges amongst us, that England is

is termed by Foreigners *The Paradise of women*, as it is by some accounted *The Hell of Horse* and *Purgatory of Servants*. And it is a common by-word anong the Italians, that there were a Bridge built over the Narrow Seas, all the women in *Europe* would run into *England*; they having here the upper hand in the streets, the uppermost place at the Table the Thirds of their Husbands Estates, and their equal shares in all Lands, yea, even such as are holden in Knights service; privileges wherewith women of other Countreys are not acquainted. So that we see is as well a *Paradise for women*, by reason of their privileges, as a *Paradise of women*, by reason of their unmatchable perfections.

Qu. Who was accounted the most brave *l'ago woman* that ever France bred?

An. Joan D' Arc, a Maid of *Vancoulem Lorrain*, whom they call *La Pusille*; when the English had almost over-run France, stoutly stood up for the defence of her Countrey; and having obtained an Army, marched up and down with the same in the habit of a man, giving to the English many overthrows, and taking some of the prime Commanders prisoners. At last she was taken prisoner her self at the siege of *Compeigne*, and delivered over to the Duke of Bedford, then Regent of France, who sent her unto *Rouen*, where she was burnt for Witch on the sixth of July, Anno 1431. though some adjudge it extream cruelty in the English, and that she was rather a Saint than a Witch: of which two different opinions he one thus writing her Epitaph.

Here lies Joan of Arc, the which  
Some count Saint, and some count Witch ;  
Some count Man, and some count more,  
Some count Maid, and some count Whore ;  
Her Life's in question, wrong or right,  
Her death in doubt, by Laws, or Might.

Mean time France a Wonder saw,  
A Woman Rule <sup>g</sup>ainst Salique Law.

But Reader be advis'd and stay

Thy Censure till the Judgment-day,  
Then shalt thou know, (and not before)

Whether Saint, Witch, Man, Maid, or Whore.

The Statute of this noble Virago all in Brass,  
being habited all in compleat Armor, standeth  
at this day in Orleans, upon the middle of  
their Bridge.

Qu. Wherein doth Man chiefly differ from  
Beasts ?

An. In two things especially, Ratione &  
Oratione, Reason and speech.

Qu. How do Philosophers divide the parts of  
Life ?

An. Into three ; the Vegetive, the Sensitive,  
and the Rational : the Vegetive is that of  
Plants, Trees, &c. the Sensitive is of Beasts,  
Fowls, Fishes, and the like ; but the Rational  
is only peculiar to Man ; though I must con-  
fess many are of opinion, that several beasts  
are endued with more than an ordinary rea-  
son, of which they instance the Elephant,  
and of whom they deliver this story, That  
in the great Battel betwixt Alexander the  
Great, and King Porus (an Indian Emperor)  
the Elephant which King Porus rode on, see-  
ing his Master strong and lusty, rushed into the  
hickest of Alexanders Army ; but when he  
perceiv

perceived Porus to grow faint, he withdrew himself, and kneeling down, received all the Arrows shot against his Master in his own Trunk.

Qu. By what means may every man be accounted an honest man?

An. By endeavouring to be what he desires to seem.

Qu. What was an excellent Motto which comprehendeth it in the means whereby a man may quickly grow rich? (Counsel I know will quickly be hearkned unto by all.)

An. Nec habeo, nec careo, nec curo: I have not, I want not, I care not; which he enjoyeth that hath only content, as the Divine Poet said, *My wishes are but few, all easie to fulfill; I make the limits of my power the bounds unto my will.*

Qu. What are the differences or kinds of Musick?

An. Among the Ancients I have met with three kinds of Musick, viz. First, that of the Greeks, which consisteth altogether of long Rules, or Spendans. This was the gravest and saddest of the rest, called by Aristotele Moral, because it settled the affection of Boetius, whom we account the Classical Author in this Faculty, calleth it Lydian, because in much use with those of that Nation, and now as generally received by the Italian. This is the Musick which Elisha called for to invite unto him the Spirit of prophecy, King. 3. 15. and this is it which is yet sung in the Churches, a practice which we derive from the Ancients, though some of late have opposed it, and which is much commended by this Author.

that Doctor of the *Latin Church*, *St. Austin*. The second kind consisteth of a mixture of long and short Notes, or of the *Dactylus*, which is termed active, because it raiseth up the affections. *Boetius* calleth it the *Dorian*, because it had been in much esteem amongst the *Dorians*, a Greek People: we may now call it *English*, as being much used by us; and is that Musick which cleareth the Spirits, and is so sovereign an Antidote to an afflicted mind. The third sort is that which consisteth altogether of short Notes, or *Tribrachy*, and is by *Aristotle* said to be ravished, because it unhingeth the Affections, and stirreth them up to lasciviousness. *Boetius* termeth it *Prygian*, as being the strain of that wanton and luxuriant people; in these days we may call it *French*, as being most delighted in by the stirring Spirits, and lightness of that Nation.

*But the best Musick, far more sweet than honey,  
Is when a man's own Purse gingles with money.*

*Qu.* *In what do several Nations differ, concerning their Æra, or computation of Time, from which every reckoning takes its beginning?*

*An.* The Christians make their Epoch the Birth of Christ, which happened in the year of the world 3962. but this reckoning they caused not till the year 600. Follow in the mean time the civil Account of the Empire. The *Mahumetans* begins their *Hegira*, or Computation, from the return of their Prophet to *Mecha*, after he was driven thence by the *Philarchæ*, *Anno Christi 617*. The *Grecians* reckoned by *Olympiads*, the first of which is placed in the year of the World 3187. but his Account perishing under the *Constantinopolitan*

politan Emperors, they reckoned by *Indictions*, every *Indiction* containing 15 years; the first beginning whereof was about the year of Christ 313. which among Chronologers is still used. The *Romans* reckoned first from the building of their City, which was *A. M. 3213*. and afterwards from the 16 year of the Emperor *Augustus*, *A. M. 1936*. which beginneth somewhat before our Epoch from the Birth of Christ. This reckoning was used among the *Spaniards*, till the Reign of *Ferdinand the Catholick*. The *Jews* had divers Epochs, as the Creation of the World in the beginning of Time. Secondly, from the universal Deluge, *Anno 1565*. Thirdly, from the confusion of Tongues, *Anno 1786*. Fourthly, from *Abraham's Journey out of Chaldea into Canaan*, *Anno 2021*. Fifthly, from the departure of the Children of *Israel* out of *Egypt*, *Anno 2451*. Sixthly, from the year of Jubile, *Anno 2499*. Seventhly, from the building of *Solomons Temple*, *Anno 2432*. And eightly, the Captivity of *Babylon*, *Anno 3357*. The most usual reckoning in *England*, is only that of the Worlds Creation, and Christ's appearance in the flesh: the first seldom used but only by Chronologers, and Writers of Histories.

Qu. Since Adam, Methusalem, and some other of the Patriarchs lived nine hundred and odd years, why did God never suffer any man to accomplish a thousand?

An. Some learned Persons give this reason, because a thousand years hath in it a type of perfection; and God never suffered any to fulfil it, to shew that there is no absolute perfection in this world.

Qu. What two Philosophers were those who were so eminent for two notable qualities where-with they were endued, the like of them not to be found in our modern Histories?

An. *Democritus* and *Heraclitus*; the first whereof alwayes laughed, the other continually wept: which two different passions are much canvased by Authors, which of them is most suitable to humane Nature; indeed our appetites are most greedy to desire the first, but sound reason rightly weighed will conclude for the last: *Solomon* tell us, that it is better for us to go into the house of mourning, than into the house of laughter: and that the laughter of fools is madness. Besides, History tells us, that *Agelastus*, the Grandfather of *Crassus*, a very wise man, was so reserv'd, that he never laughed in all his life but once, which was when he saw the Ass eating of Thistles. But what need we go any farther than the Holy Writ? if we consider our blessed Saviour, we cannot find in the Scripture that he laughed, but that he wept, we read of these three times,

1. When *Lazarus* was dead.
2. Over *Jerusalem*.
3. Upon the Cross, when he delivered up his Spirit with cryes and tears.

Qu. What four things are those which we are by *Divinos* advised often to meditate upon?

An. Death, Judgment, Heaven, and Hell; to which may be added the death of Christ, and the Temptations of the World, as one hath neatly couched in these Verses:

*Mors tua, Mors Christi, Fraus Mundi, Gloria Cœli,*

*Et dolor inferni, sunt meditanda tibi.*

**Thy death, the death of Christ, the world's temptation,**

**Heavens joys, Hells torment, be thy meditation.**

**Qu.** *What was the Sentence, according to the opinion of some, that Christ wrote with his Finger in the dust of the pavement of the Temple, when they brought the Woman before him which was taken in adultery?*

**An.** Some say it was that which he then spake, *He that is without fault, let him throw the first stone at her*: Others imagine it to be thus, *Festucam in oculo fratris cernis, trabem in tuo non vides, Thou seest the mote in thy Brother's eye, but not the beam in thy own*. But this case is doubtful, and for such questions I like the answer of him that said, *Where the Scripture hath not a Mouth to speak, do not thou have a Tongue to ask*.

**Qu.** *In what respect is our Birth and Death compared the one to the other?*

**An.** In grief and sorrow, onely herein is the difference, that the first is most painful to our Mothers, the last to our selves.

**Qu.** *What is Life? and what is it to Live?*

**An.** The beginning of mans life is sorrow, the end of it sorrow, and the middle nothing but grief and sorrow; which conjoyns both the middle and end, and makes one compleat mass of sorrow; of which one writes,

*What joy to live upon the earth can be,*

*Where nought but grief and misery we see.*

**Hear therefore what old age adviseth youth, Young men, hear us old men; that being young men, heard old men, and have both by relation**

**and**

and experience found the truth hereof.

Qu. *Which is the best way to overcome wrongs?*

An. By neglecting them, according to that of the Poet,

*Wrongs if neglected, vanish in short times,*

*But heard with anger, we confess the crime.*

Qu. *How many are they among other Faculties, that the whole world is governed by?*

An. Three, Divinity, Law, and Physick, as one wittily explains it in this Verse.

*Theologis animum subjecit lapsus Adami,*

*Et Corpus Medicis, & bona Juridicis.*

Our souls, our bodies, goods by Adams Fall,

Are to Divines, Physicians, Lawyers thrall;

Much to the same purpose is that which an excellent Poet writ concerning our humane Bodies;

*Our bodies are like Shoes, which off we cast,*

*Physick their Cobler is, and Death the last.*

Qu. *How many times was that stately Fabrick at Jerusalem built?*

An. Three, the first by Solomon, in providing the Materials whereof there were thirty thousand Workmen, who wrought by the ten thousand a moneth in Lebanon, seventy thousand Laborers that bear Burthens, eight thousand Quarry-men that hewed in the Mountains; and to expedite the busines, that it should not be according to the Proverb, *Church-work goes on slowly*, there were no les than three thousand and three hundred Officers and Overseers.

What manner of Fabrick this was, you may read in the first of Kings, the sixth and seventh chapters, where it is fully described: It was destroyed by Nebuchadnezzar King

of Babylon, An. Mundi 3350. After the return of the Jews again from the Babylonian Captivity it was re-built, but far short of that stateliness and grandeur which it had at first; so that the Prophet *Haggai* had good occasion to say unto the People, *Who as left among you that saw this House in her first glory? is it not in your eyes in comparison of it as nothing?* *Haggai 2. 5.* Now besides the stateliness of the building, in five other things it was defective: for first it wanted the Pot of *Manna*; which the Lord commanded *Moses* to lay up before the Testimony for a memorial, *Exod. 6. 22.* Secondly, the Rod of *Aaron*, which only amongst all the Rods of the Princes of *Israel* budded, and was by God commanded to be kept before the Testimony, for a token against the Rebels, *Corath, Dathan, and Abiram*, *Num. 17. 10.* Thirdly, the Ark of the Covenant, which was placed in the *Sanctum Sanctorum*, *1 King. 6. 19.* Fourthly, the two Tables of the Law, written by Gods own Finger, which were by *Moses* placed in the Ark of the Covenant, *Exod. 4. 20.* And fifthly, the Fire of sacrifice which came down from Heaven, which Fire was by the Priests to be kept continually burning.

The third Building thereof was by *Herod the Ascalonite*, who plucked down the second Building, and erected it more sumptuous and magnificent than before. In this Temple our blessed Saviour and his Apostles preached Salvation to Jew and Gentile; so that we may say the glory of this latter Temple exceeded that of the first. It was finally destroyed by the *Romans* under the conduct of *Titus the Son*

Son of *Vespasian*, according to the words of our Saviour, that that generation should not pass away, untill they should not see one stone thereof lying upon another.

*Why wonder we then that frail people die,  
When such fair Monuments in ruine lie?*

Qu. *Which is accounted the chief Church of all Paris in France?*

An. That of *Nostre Dame*, said to be first founded by *St. Saminian*, afterwards re-edified, or rather new built by *Philip Augustus*, *Anno 1196*. It is a very fair and awful Building, adorned with very beautiful Forts, and two Towers of espeial heighth: At your first entrance on the right hand, is the Effigies of *St. Christopher*, with our Saviour on his shoulders, of a very Gigantick stature: It hath in it four ranks of Pillars, thirty in rank, and forty five little Chappels, or Mass-closets, built between the outermost range of Pillars, and the Walls; it is in length one hundred seventy four paces, and sixty in breadth, and just so many high. The two Towers are seventy yards higher than the rest of the Church, and is indeed a very beautiful Building, yet far short of what our Church of *St. Paul* in *London* was, when it was in its glory:

*Before such time age made her ruinous,  
Which Reverend Laud sought to revive again,  
And make her to appear fair and gorgeous,  
That she as Queen of all the rest might reign,*

*When as at last her glory did expire,*

*In that sad fate of London's dismal Fire.*

Qu. *What three English Churches are those that have their several Prerogatives before any other in the Land?*

An. Pauls, Westminster, and Salisbury ; Pauls for her Antiquity, Westminster for her curious Workman-ship, and Salisbury for variety of Pillars, Windows, and Gates, Secondly, Pauls before the late conflagration of Fire was famous, for the continual Society of the Living, Westminster is renowned for her Royal Sepulchre of the Dead ; and Salisbury famous for her Tripartile Calculation of the Year, having in it as many Windows, Pillars, and Gates, as there are Days, Hours and Moneths in the Year ; of which Mr. Cambden the famous Antiquary thus writeth :

*Mira canam. Soles quot continent annus, in una  
Tam numerosa, ferunt, æde fenestra micant.*

*Marmoreasq; tenet fusas tot ab arte columnas,*

*Comprensas horas quot vagus annus habet :*

*Tot gaudet portis, quot mensivus annus abundat:  
Res mira, at vera res celebrata fide.*

How many days in one whole year there be,  
So many windows in one Church we see ;  
So many Marble Pillars there appear,  
As there are hours throughout the flitting year.

So many gates as Moons one year does view  
Strange tale to tell, yet not so strange as true.

For our other Churches, the most renowned is ; First, the Cathedral of Lincoln. 2 For a private Parish-Church, that of Ratcliff in Bristol. 3 For a private Chappel, that of Kings-Colledge in Cambridge. 4 The Minster of Ely, though now much defaced by the injury of the late rebellious times. 5 For the curious workman-ship of the Glass, that of Christ-Church in Canterbury. 6 For the exquisite beauty of the Fronts, those of Wells and

and Peterborough. 7 For a pleasant lightsome Church, the Abbey-Church at Bath. And 8 For an ancient and reverend Fabrick, the Minster of York: though many of these Churches which our hot-headed Zealots pretended, were beautified by superstition, were in the late times of rebellion, by sacrilegious ignorance, much defaced and ruined.

Qu. *Who was it (according to report) that built the Church of Sopham in Norfolk?*

An. Tradition tells us, that in former times there lived in that Town a certain Pedlar, who dreamed that if he came up to *London*, and stood on the Bridge there, he should hear very joyful News, which he at first slighted; but afterwards his Dream being doubled and trebled unto him, he resolved to try the Issue of it, and accordingly to *London* he came, and stood on the Bridge there for two or three days, but heard nothing which might give him any comfort in the least, that the profit of his journey would be equal to his pains. At last it so happened, that a Shop-keeper there hard by, having noted his fruitless standing, seeing that he neither sold any Wares, nor asked an Alms, went to him, and demanded his busines; to which the Pedlar made answer, that being a Country-man he dreamed adream that if he came up to *London* he should hear News. And art thou (said the Shop-keeper) such a fool to take a Journey on such a foolish Errand? why I tell thee this last night I dreamed that I was at *Sopham* in *Norfolk*, a place utterly unknown to me; where me thought behind a Pedlars house, in a certain Orchard, and under a great Oak-tree, if I digged there I should find a mighty Mass of Treasure: now think

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think you that I am so unwise to take so long a Journey upon me, only by the instigation of a foolish Dream ! No, no, far be such folly from me, therefore honest Country-man, I shall advise thee to make haste home again, and not to spend thy precious time in the expectation of the event of an idle Dream. The Pedlar, who noted well his words, and knowing all the things he had said to concenter in himself, glad of such joyful News, went speedily home, and digged under the Oak, where he found an infinite Mass of Money, with part of which, the Church happening to fall down, he very sumptuously re-edified the same ; having his Statue therein to this day cut out in stone, with his pack at his back, and his dog at his heels ; his memory being also preserved by the same form of picture in most of the glass-windows in Taverns and Alehouses of that Town to this day.

*Qu. Wherefore on the top of Church-steeple is the Cock set upon the Crofs, of a long continuance ?*

*An.* The Papists tell us, it is for our instruction ; that whilst aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with Peter seek and obtain mercy.

*Qu. What is the cause why the Pope Christens his Bells ?*

*An.* That being by him thus sanctified, the sound of them might drive devils out of the air, clear the Skies, chase away storms and tempests, quench fires, and give comfort to all the dead that hear them : as the Bells themselves will tell you, being rung to this tune :

Behold

Behold our uses are not small,  
That God to praise Assemblies call;  
That break the Thunder, wail the dead,  
And cleanse the air of tempests bred,  
With fear keep off the Fiends of Hell  
And all by vertue of my Knell.

Qu. *What three things is it wherein the Town of Saffron-walden in Essex doth excel?*

An. A Magnificent House, a sumptuous Church, and a large pair of Stocks. The House that is commonly called *Audley-End House*, built by *Thomas Howard Earl of Suffolk*, in the time of King *James*, a most gallant uniform Building, little inferior to any of the choicest Statues in *Europe*. The Church stands in the middle of the Town upon a Hill, having an ascent each way unto it, which makes it appear the more graceful: It is very large, and adorned with curious Workman-ship, hath an excellent Ring of Bells, and hath from time to time been continually kept in good repair. The Stocks are made of one entire Tree, and will by the legs, wrists, and Thumbs, hold above forty several persons, and are by the Inhabitants of that town shown to strangers, as a great rarity.

Qu. *In what place did the Ancients, commonly use to bury their dead?*

An. Former Ages would not permit any dead Corps to be buried within the walls of their Cities. Thus we read that *Abraham* bought a field wherein to bury his dead; and we finde in the seventh of *Luke*, that the widow of *Naim* son was carried out to be buried,

ed. This instance also we find to be used amongt the Athenians, Corinthians and other of the Græcians. Amongst the Romans it was the fashion to burn the bodies of the dead within their City, which custom continued till the bringing in of the Laws of *Athen*, commonly called *The Laws of the Twelve Tables*; one of which Laws runneth in these words, *In urbe ne sepelito, nemo urito*. After this Prohibition, their dead Corps were first burned in *Campus Martius*, and there was covered in sundry places in the fields. The frequent Urns, or Sepulchral Stones digged up amongst us here in *England*, (as of late days were many in *Spittle-fields* near *London*) are sufficient testimonies of this assertion. Besides, we may find in *Appium*, that the chief reason why the rich men in *Rome* would not yield to that Law, called *Lex Agraria* or the Law of dividing the Roman possessions equally among the people was, because they thought it an irreligious thing that the monuments of their Fore-fathers should be sold unto others. The first that is Registered to have been buried in the City, was *Trojanus* the Emperor; afterwards it was granted as an honorary to such as had deserved well of the Republick: but afterwards when Christian Religion prevail'd o're heathenism, Churchyards (those Dormitories of the Saints) were consecrated, and the liberty of burying within the walls was alike granted to all.

Qu. *Which is the surest way to make a man's name immortal, either by strong stone buildings and calling them after their own names; or like Homer,*

Homer, Virgil, or Ovid, by leaving behind them some witty Poem, or Invention in Paper?

An. To this the Poet will give you a ready Answer.

*Marmora Maeonii vincunt monumenta libelli;  
Vivitur ingenio, cætera mortis erunt.*

The Muses Works, Stone Monuments out-laft,

'Tis Wit keeps Life, all else death will down cast.

Qu. What death (according to History) do we find that Aristotle that great Philosopher, and Searcher out of the Secrets of Nature, died of?

An. History tells us that he drowned himself in the River *Euripus*, which being a small River betwixt *Eubeo* and *Achaia*, and ebbing and flowing seven times in a day, contrary to the nature of other Rivers, when he could not find out the reason thereof, it is said that he threw himself therein, with these words: *Quia ego non capio te, tu capias me.* If I cannot contain thee, thou shalt contain me.

Qu. Who was the first man that publickly in writing set forth a tractate of the Antipodes?

An. Many are of opinion that the *Antipodes* was known to the Ancients, although they were by them never discovered; and therefore it is said, *That in former times it was known that there were Antipodes*, although the *Antipodes* were not known: but the first that declared it in writing, was *Virgilius Bishop of Salzburg in Germany*, which *Boniface Bishop of Mentz* in that Country happening to see, and supposing that under that strange name some damnable Doctrine was contained

ed, made complaint first to the Duke of Bohemia, and next to Pope Zachary, Anno 745. By whom the poor Bishop (unfortunate onely in being learned in such a time of Ignorance) was condemned of Heresie for that which now every ordinary Seaman can demonstrate for truth.

Qu. Who first broacht the opinion of the mutability of the Earth, that it turns round about the Center of the Sun?

An. The first that publickly declared himself of this opinion was Copernicus, a Doctrine so strange in those times, that an able Poet thus writ to him :

*Thou thinks the Earth moves round, that's a  
strange tale,*

*When thou didst write this, thou wert under  
sail.*

And yet now this opinion is taken up by our ablest Astrologers, as Mr. Vincent, Wing, Mr. Saunders, Mr. Leyburn, and others.

Qu. Why is virtue more talked of, than practised?

An. Because every one desires the name of Virtuous, although he do not deserve it, according to the Poet :

*Virtue we praise, but practise not her good,  
(Athenian-like) we act not what we know;  
So many men do talk of Robin Hood,  
Who never yet shot arrow from his Bow.*

The old Romane built a Temple to Honor, which whosoever would come to, must first pass through the Temple of Virtue, intimating thereby that Honor was the reward of Virtue, and that without virtuous actions none could come to Honors preferments.

Qu.

Bohe-  
745. *Qu. What people lie in most state ?*

An. Beggars, who have the Heavens for  
lonely their Canopy.

*Qu. What is the right part of a Judge ?*

An. To hear both sides indifferently, and  
not to be prepossessed in any case, for thereby  
though he do Justice, yet himself errs, accord-  
ing to the Poet ;

*He that doth Judge, and will but one side bear,  
Though he Judge right, he's no good Justicer.*

*Qu. What is that that bears all, forms all,  
nourisheth all, increaseth all, creates all, buries  
all, and receives all into her again ?*

An. The Earth.

*Qu. Why can no man be said to be truly  
happy, or miserable in this life ?*

An. Because as the Poet said,

*Unmeddled Joys here to no man befall,*

*Who least hath some, who most hath never all.*

*Qu. Who first found out the use of weights  
and measures ?*

An. One Phidon an Argine, in the time of  
Arbane the Mede, An. M. 3146.

*Qu. What makes it that few people are content-  
with their condition ?*

An. Because the desire of riches increases  
in the getting of them, few people being  
contented with that state which God hath al-  
lotted to them.

*The poor have little, Beggars none,  
The rich too much, enough not one.*

*Qu. Why was Diogenes accounted an Epicure ?*

An. Because out of love to Wine, when it  
was all drunk out, he would live in the Cask.

*Qu. Why do Beggars go with hungry bellies ?*

An. Because it is Money rules the Roast.

*Qu.*

Qu. *What is that is spoken of in the Hebrew, Greek, and Latine Tongues?*

An. That the Hebrew is most sacred, the Greek most rich, and the Latine most copious.

Qu. *How came the word Harlot first in use among the English?*

An. From Arlet, King William the Conquerors Mother, whose Father Robert Duke of Normandy, passing through Falaise a town in France, and seeing this Arlet being a Skinners daughter, nimbly to trip it in a dance, he thought he would not be sluggish in a bed, and therefore sent for her to accompany him that night; to which she readily condescended, and the Duke that night begat on her William the Bastard, King of England; in spight to whom and disgrace to his Mother, the English called all whores Harlots, a word yet in use with us unto this day,

Qu. *Who first brought up that use of pledging one another, being drunk unto?*

An. This Custom took its original on such time as the Danes Lorded it in this Land, who used when the English drank, to stabb them, or cut their throats: to avoid which villany, the party then drinking would request some of the next sitters by, to be his surety or pledge, whilst he paid Nature his due. And hence have we our custom of pledging one another, which begun at first upon necessity, is now grown to be a Complement, and common to all.

Qu. *What two Letters are those, that at our entrance into the world we all cry out upon?*

An. A and E, as the Poet explains in this verse.

Clamant A, vel E. *quotquot nascuntur ab Eva,*  
All cry out of E and A,  
That are born of Eva.

Qu. *What is delivered in Histories concerning  
the three Kings of Collen, or the wise men that  
came out of the East to worship our Saviour?*

An. It is said that those wise men were three Kings, and that they came out of Arabia ; first in respect that Arabia is East from Jerusalem and secondly because it is said in the 72 Psalm, *The Kings of Arabia shall bring gifts.* Their bodies are said to have been translated from Palestine by Helena the Mother of Constantine, to Constantinople, from thence by Eustasius Bishop of Millain, unto Millain ; and finally brought to Collen in Germany by Rainoldus Bishop thereof, *Anno 164.* where they lie interred ; the first of them being called Melchior, an old man with long beard, who offered Gold as unto a King. The second called Gaspar, a bearded young man, who offered Frankincense unto God. The third called Balthasar, a Black Moor with a spreading Beard, who offered Myrrh, as unto a man ready for his sepulchre.

*Three kings to th' King of Kings, three Gifts  
did bring,*

*Gold, Incense, Myrrh; as Man, as God, as King.  
Three Holy Gifts be likewise given by thee  
To Christ, even such as acceptable be.*

*For Myrrh, tears; for Frankincense, impart.  
Submissive prayers; for pure Gold, a pure heart.*

Qu. *Wherefore did Pilate wash his hands after he had condemned our Saviour?*

An. Vainly thinking by that Ceremony to wash

wash the blood off from his guilty Conscience  
*O faciles animi, qui tristia crimina, cedes,* able  
*Fluminea tolli posse putatis aqua.* Qu

Too facile souls, which think such heinous  
 matters,

Can be abolish'd by the River waters.

We beforc spoke of the Popes Christening  
 of Bells, now we will shew you in what  
 manner it is done. An  
 his C

The Bell that is to be baptized, is so hanged  
 that it may be washed within and without. Clow  
 Then in comes the Bishop in his Episcopall  
 Robes, attended by one of his Deacons, and  
 sitting by the Bell in his Chair, saith with a  
 loud voice, the 50, 53, 56, 66, 69, 85, and  
 12 Psalms, or some of them: then doth he  
 exercise severally, salt and water, and having  
 conjured these ingredients into an Holy  
 water, he washeth with it the Bell, both on His F  
 the inside and the outside, wiping it dry with  
 a Linnen Cloth, he then readeth the 145, 146, And J  
 147, 148, 149, and 150 Psalms, then he  
 draweth a Croſs on it with his right thumb  
 dipped in hallowed Oyl, (Chrisme they call it)  
 and then prayeth over it. His Prayer finished  
 he wipeth out that Croſs, and having said over  
 the 48 Psalm, he draweth on it with the same  
 Oyl, ſeven other Croſſes, ſaying, *Sanctificetur*  
*& consecretur, Domine, Campana ista, in nomine*  
*&c. After another Prayer the Bishop taketh*  
 the Censor, and putting into it Myrrh and  
 Frankincenſe, ſetteth it on fire, and putteth  
 it under the Bell, that it may receive all the  
 fume of it. This being done, the 76 Psalm  
 read, and ſome other prayers repeated, the  
 Bell hath received his whole and entire bap  
 tism Qu  
 wards un do

ience ism, and is from thenceforth very fit and  
cædes, able to ring out, *Ding, Dong, Dong.*

Qu. *Who are those that pray for all,*  
*Defend all,*  
*Feed all,*  
*Devour all?*

An. In the representation of an ancient  
what picture, it was thus resolved: The Pope with  
his Clergy says, *I pray for you all;* The Empe-  
ranger with his Electors, *I defend you all:* The  
Clown with his sack of Corn, *I feed you all;* at  
last comes Death and says, *I devour you all;* For,  
----- *Mors ultima linea rerum.*

Death is a Purfivant with Eagles wings  
That strikes at poor mens doors, and gates of  
Kings.

Further Verses upon Death.

*Death is a Fisher-man, the world we see*  
*His Fish-pond is, and we the Fishes be.*  
*He sometimes Angler-like doth with us play,*  
*And slyly takes us one by one away:*  
*Diseases are the murthering hooks, which he*  
*Doth catch us with; the bait, Mortality,*  
*Which we poor silly Fish devour, till strook,*  
*At last too late we feel the bitter Hook.*  
*At other times he brings his Net, and then*  
*At once sweeps up whole Cities full of men,*  
*Drawing up thousands at a Draught, and saves*  
*Only some few, to make the other Graves;*  
*His Net some raging Pestilence: Now he*  
*Is not so kind as other Fishers be;*  
*For if they take one of the smaller Frye,*  
*They throw him in again, he shall not die;*  
*But Death is sure to kill all he can get,*  
*And all is fish with him that comes to Net.*

Qu. *Why do the affections of Parents run up-  
wards to their Children, and not their Childrens  
run downward to them?*

An.

*An.* Experience tells us, that Parents are more tender and loving to their Children by far, than Children are dutiful and obsequious to their Parents. Even as the Sap in the Root of a Tree ascends into the Branches thereof, but returns not from the branches to the Root again, but runs forth from thence into seed; so parents love their Children, who return not that love to them again, but their affections run forwards to a further procreation. Hence comes it to pass, that one father with more willingness brings up ten children, than ten children in his want, will sustain one Father. And whereas you hear of one unnatural Parent, you shall hear of ten disobedient children.

*Qu.* *Have the Heavens a particular influence upon the same Climate, though the Inhabitants be changed?*

*An.* Yes they have; for as these Cælestial bodies considered in the general, do work upon all sublunary bodies in the general, by light, influence, and motion; so have they a particular operation on particulars. An operation there is wrought by them in a man, as born at such and such a minute, and again as born under such and such a Climate. The one derived from the setting of the Houses, and the Lord of the Horoscope at the time of his Nativity, the other from that Constellation which governeth as it were the Province of his birth, and is the *Genius*, or *Deus Tutelaris loci*.

*Qu.* *In what Points doth the Greek and Muscovite Church differ from that of the Rem. sh and the reformed?*

*An.*

*An.* In these ten.

1. Denying the Holy Ghost to proceed from the Father and the Son.
2. Denying Purgatory, but praying for the dead.
3. Believing that holy men enjoy not the presence of God before the Resurrection.
4. Communicating in both kinds, but using leavened bread, and mingling warm water with wine: which both together they distribute with a spoon.
5. Receiving children of seven years old to the Sacrament, because then they begin to sin.
6. Forbidding extream Unction, Confirmation, and fourth Marriages.
7. Admitting none to Orders but such as are married, and prohibiting marriage to them that are actually in Orders.
8. Rejecting carved Images, but admiring the painted.
9. Observing four Lents in the year.

And tenthly, reputing it unlawful to fast on Saturdays.

The main points in which the Grecians and Muscovite differ, is in this manner of distributing the Sacrament, and the exacting of Marriage at the Ordination of Priests.

*Qu.* *Wherein do the Cho'chians differ from other Christians their Neighbours?*

*An.* In three circumstances.

1. In not Baptizing their Children till the eighth year.
2. In not entering into Churches till the sixtieth year, but hearing Divine Service without the Temple.
3. In

3. In dedicating their youth to theft and rapine ; their old Age to the difficult work of Repentance.

Qu. *Whereon do the Jacobites differ from the Greek and Roman Church?*

An. In four several opinions.

1. They acknowledge but one Will, Nature, and operation in Christ.

2. They use circumcision in both Sexes.

3. They sign their children with the sign of the Cross, imprinted with a burning Iron.

4. They affirm Angels to consist of two substances, fire and light.

These Jacobites are so called from *Jacobus Syrus*, who lived Anno 530. the Patriarch of this Sect is always called *Ignatius*, he keepeth residence at *Garani* in *Mesopotamia*, and is said to have 160000 Families under his jurisdiction.

Qu. *Of what Sect are those Christians called Melchites?*

An. They are of the same Tenets with the *Græcians*, excepting only that that they celebrate Divine Service as solemnly on the Saturday, as the Sunday. They take their denomination from *Melchi*, which in the *Syriac* signifieth a King; because in matters of Religion the people followed the Emperors Junctions, and were of the Kings Religion, as the saying is.

Qu. *What Sect of Christians are those called Maranites?*

An. They are a People found onely in Mount *Libanus*: their Patriarch is alwayes called *Peter*, he hath under his jurisdiction nine *Bishops*, and resideth commonly at *Tripolis*.

They

They held heretofore divers opinions with the Græcians, but in the Papacy of *Clement* the eighth, they received the Roman Religion, which they do still adhere to.

Qu. *What different Tenets are those of the Armenian Christians from the rest of their Neighbours?*

An. Four.

1. In receiving Infants to the Lords Table immediately after Baptism.

2. In abstaining from unclean Beasts.

3. In fasting on Christmas-day.

4. In holding their Children over the fire, as a necessary circumstance in Baptism, because *John the Baptist* told the people which followed him, that Christ should Baptise them with the Spirit, and with fire.

This Sect is very numerous, and is governed by two Patriarchs, whereof the one hath under his jurisdiction all *Turcomania*, a great Province in *Armenia* the greater, comprehending 150000 Families, besides very many Monasteries: and the other hath under him the two Provinces of *Armenia* the lesser, and *Cilicia*, comprehending 20000 Families or thereabouts.

Qu. *What are those Christians called Georgians?*

An. They are the inhabitants of *Georgia*, and consent in most Doctrinal points with the Græcians, only they acknowledge not the Patriarch of *Constantinople*, but have a Patriarch of their own, who is for the most part resident in his house on Mount *Sinai* in *Palestine*, and hath under his jurisdiction eighteen Bishops.

Qu. What were the different opinions of the Indian Christians, before such time they imbraced the Doctrine of the Church of Rome?

An. 1. To administer the Sacrament with bread season'd with salt.

2. In stead of Wine, to use the juice of Raisons, softned in water one night, and so dress'd forth.

3. Not to baptize their children till forty days old, unless in danger of death.

4. To permit no Images in their Churches, but of the Cross onely.

5. To debar their Priests from second marriages.

And sixthly, to paint God with three heads on one body, denoting thereby the Trinity.

Qu. Wherein do the Copties or Christians of Egyp differ from other Christians?

An. In these four particulars.

1. They confer all sacred orders, under the Priesthood, upon Infants immediately after Baptism, their Parents till they come to sixteen years of age, performing their office for them.

2. They allow marriage in the second degree of Consanguinity, without any dispensation.

3. They observe not the Lords-day, nor any other Festivals, but onely in the Cities.

4. They embrace and read in their Liturgies a Gospel, written (as they say) by Nicodemus.

Qu. What special Sects were amongst the Jews?

An. These four, Scribes, Pharisees, Essenes and Sadduces.

Qu. What were the Scribes?

*An.* Their office was double; first to read and expound the Law in the Temple and Synagogues; and secondly to execute the office of a Judge, in ending and composing actions.

*Qu.* What were the Pharisees?

*An.* The Pharisees owe their name to *Phares*, which signifieth both *interpretari* & *separare*, as being both interpreters of the Law, and Separatists from the rest of the Jewish Church, besides the *Pentateuch*, or five Books of *Moses*, they adhered also to traditions. They denied the sacred Trinity, and held the fulfilling of the Law to consist in the outward Ceremonies. They relied more on their own merits than Gods mercy, attributing most things to destiny, and refused commerce with Publicans and Sinners.

*Qu.* What were the Essenes?

*An.* The Essenes had their name from *Aseba*, that is, *facere*; because they wrought with their hands. They lived together as it were in Colleges, and in it every one had their Chappel for their devotion. All their estates they enjoyed in common, and received no man into their fellowship, unless he would give all that he had into their Treasury; and not then under a three years probationership.

*Qu.* What were the Sadduces?

*An.* The Sadduces received their Name from *Sedecah*, which signifieth Justice. They believed not the being of Angels or Spirits, the resurrection of the body, nor that there was a Holy Ghost: and received for Scripture only the *Pentateuch*, or five books of *Moses*.

*Qu.* Wherein doth the Fundamentals of the Mahumetan Religion consist? E 2 *An.*

*An.* The whole is delivered in the book of their Religion called the *Alcoran*, and is but an Exposition and Glos of these eight Commandments.

1. Every one ought to believe that God is a great God, and onely God, and *Mahomet* is his Prophet.
2. Every man must marry to encrease the Sectaries of *Mahomet*.
3. Every one must give of his wealth to the poor.
4. Every one must make his prayers five times in a day.
5. Every one must keep a Lent one month in the Year.
6. Be obedient to thy parents.
7. Thou shalt not kill.
8. Do unto others, as thou wouldest be done unto thy self.

Many other Injunctions he laid upon them, as forbidding them Wine, and the eating of Swines-flesh. Fryday he ordained to be the Sabbath day, to distinguish his Followers from Jews and Christians, who solemnize the days following. To those who observed his Religion, and faithfully kept his Laws, he promised Paradise, spread here and there with Silk Carpets, adorned with verdant flowery Fields, watered with Christaline Rivers, and beautified with trees of Gold, and Arbors of pleasure, in whose cool shade they shall spend their time with amorous Virgins, whose mansion shall not be far distant. The men shall never exceed the age of thirty years, nor the women of fifteen; and both shall have their Virginities renewed as fast as lost.

*Thus*

Thus whereas men no knowledge have within them,

*This was the onely way to take to win them.  
A carnal heart minds onely sordid pleasure,  
And never looketh after Heavenly Treasure.*

Many idle, ridiculous Opinions do they hold concerning the end of the world ; that at the winding of a Horn, not all flesh only, but the Angels themselves shall die ; That the Earth with an Earthquake shall be kneaded together like a lump of Dough : That a second blast of the same Horn, shall after forty days restore all again : That Cain shall be the Captain or Ring-leader of the Damned, who shall have the countenances of Dogs and Swine : That they shall pass over the Bridge of Justice laden with their sins in Satchels ; that the greater sinners shall fall into Hell, the lesser into Purgatory only. That all those who professed and practised any Religion should go into Paradise ; the Jews under the Banner of Moses, the Christians under the Banner of Christ. And that himself should be metamorphosed into a great Ram, and all those of his followers into little fleas, who should shroud themselves in his long fleece, when he would jump into Heaven, and so convey them all thither. With a thousand of the like fopperies.

Qu. *Which Heretick in his time had the most followers ?*

An. *Arius, a priest of Alexandria, who hatched that devilish Doctrine against the perpetual Divinity of Christ ; to beat down which Heresie, the first Council of Nice was called, wherein was made the Nicene Creed,*

and the Clause, of one substance with the Father, proved to be agreeable to the Word. Constantine being then Emperor, sent for *Arius* to subscribe to the Decrees of this Council, who went to *Constantinople* with his own heretical Tenets written in a paper, and put into his bosom; where reading before the Emperor the Decrees of the Council, he writ a Recantation of his Heresie, laying his hand on his breast, and swearing, he meant as he had written: but though thereby he blinded the Emperor, God manifested his hypocrisy; for passing in great triumph through the streets of the City, a necessity of Nature enforcing him, he withdrew aside into a House of Ease, where he voided out his Guts, and sent his soul as a Harbinger to the Devil, to provide room for his body. However his Heresie died not with him, but overspread so far, that one of the Fathers complained, *The whole world is turned Arian.* And long time it was ere this Serpent of Error was knocked on the head by the Hammer of Gods Word, though very powerful then in the mouths of many faithful Ministers.

Many other Heresies might be reckon'd up, which were frequent in the primitive times, as the *Nicholaitans*, *Donatists*, &c. but we descend to speak of some more modern.

Qa. Who was the first that broached that ridiculous Schism of the *Adamites*?

An. One *Picardus* a Native of *Belgia*, or the *Low Countreys*, who coming into *Bohemia*, drew a great sort of men and women unto him, pretending to bring them to the same state of perfection that *Adam* was in before

before his fall : and haying gotten a great many disciples , they betook themselves to an Island called Paradise , and went stark naked , having no respect unto marriage, yet would they not accompany any woman until the man coming to Adam , said unto him , *Father Adam, I am enflamed towards this woman :* and Adam made answer , *Increase and multiply.* But long they had not lived in this lascivious course of Irreligion, but Zisca that renowned Bohemian Captain hearing of them , with a selected Band of Soldiers, entered their Fools Paradise , and put them all to the Sword, *An. Dom. 1416:*

The same pretence to bring men to paradise, though in a different way, was once practised by Aladine a seditious Persian, who inhabited a Valley in that Countrey, which he fortified with a strong Castle. Hither he brought all the lusty Youths, and beautiful Maidens of the adjoining Provinces ; The women were confined to their Chambers, the men to prison , where having endured much sorrow , they were severely cast into dead sleeps, and conveyed to the women, where they were entertained with all the pleasures youth and lust could desire, or a sensual mind affect. To the eyes were presented curious Pictures , and other costly Sights , the Ears were charmed with melodious Musick , the Nose delighted with odoriferous Smells , the Taste satiated with costly Viands, and the Touch satisfied with whatsoever might be pleasing unto it, nothing was wanting which a sensual appetite could desire to enjoy. Having lived in

this happiness a whole day , they were in a like sleep conveyed to their Irons. Then would *Aladine* come unto them and inform them how they had been in Paradise , in which place it was in his power to seat them eternally , and which he would do if they would hazard their lives in his Quarrels. They (poor souls) thinking all to be real, swore to perform whatsoever he requested : whereupon he destinated them to the massacre of such Princes as he had a mind to be rid out of the way ; which for the hopes of this Paradise, they willingly put in execution, refusing no dangers to be there the sooner. One of these was he who so desperately wounded our King *Edward* the first, when he was in his Wars in the *Holy Land*.

*Qu.* Who was the most notorious Heretick of these latter times ?

*An.* One *David George*, born at *Delft* in *Holland*, who called himself King, and Christ immortal. He fled with his wife and children Anno 1544 to *Basil*, where he divulged his doctrine ; the chief heads whereof were,

1. That the Law and the Gospel were unprofitable for the attaining of Heaven, but his doctrine able to save such as received it.
2. That he was the true Christ and Messias.
3. That he had been till that present kept in a place unknown to the Saints.

And fourthly, that he was not to restore the house of *Israel* by death or tribulation, but by the love and grace of the Spirit.

He died in the year 1556. and three years after his doctrine was by them of *Basil* condemned, his Goods confiscated, and his bones taken

taken up and burned. He bound his disciples to three things.

1. To conceal his name.

2. Not to reveal of what condition he had been.

And thirdly, Not to discover the Articles of his doctrine to any man in *Basil*.

*Thus every age produces Hereticks,*

*Who against Christ, and true Religion kicks.*

Q. *From whence had the Sect of the Anabaptists their first origin?*

An. From Germany about the year 1527. being very ripe in the Province of *Helvetia*, where one of them in the presence of his Father and Mother, cut off his brothers head, and said (according to the humour of this Sect, who boast much of dreams, visions, and enthusiasms) that God had commanded him to do it. Since which time this Sect, like a pernicious infection, hath spread it self into many Countries, having been very baneful to *England*, in our late uncivil wars.

I might instance many examples more of our late Schismaticks; as of the *Ranters*, *Fifth-Monarchy-men*, &c. but we will now turn our pen to other matters.

Q. *What women of all others are most fruitful?*

An. Beggars wives, that of all others, one would think, should be most barren.

Q. *What is mans ingress and egress in this world?*

An. He is born head-long into this world, and carried to the grave with his feet foremost; of which one thus writes;

Nature which head-long into life did strong us,  
With our feet forwards to our grave doth bring us;  
What is less ours than this our borrowed breath?  
We stumble into life, we go to death.

Qu. What is that State comparable unto,  
wherein is most Nobles and Gentry, and the Husbandmen are made their meer drudges?

An. Sir Francis Bacon in his History of Henry the Seventh, likens them to Coppice-woods, in which if you let them grow too thick in the stades, they run to bushes or briars, and have little clean under-wood. This may be evinced by the Countrey of France, which is very numerous of Nobles and Gentry, but the poor Peasants kept in a miserable servitude; by which means although their Cavalry or Horse be very good, yet their Infantry or Foot comes infinitely far short of those of ours in England, where the Commons enjoy such priviledges as the French Peasants neither have, nor can hope for.

Qu. What said the Poet concerning those who first adventured to plough the Ocean waves with a Ship?

An. Illi robur & as triplex,

Circa pectus erat, qui fragilem truci  
Commisit pelago ratem.

Hard was his heart as brass, which first did venture

In a weak Ship, on the rough Seas to enter.

Qu. What King of Scotland was he, on whom the Prophecy concerning Jacobs stone was fulfilled, that a King of that Nation should live to be crowned thereupon?

An. King James, the first of that name of England, and the sixth of Scotland, who was Crowned

Crowned at Westminster, whether the same was brought by our Edward the first at such time as he harassed Scotland with Fire and Sword, on which stone was this written:

If Fates go right, where ere this Stone is right,  
The Regal Race of Scots shall rule that place.

This Stone is said to be the same on which Jacob slept, when to avoid his brothers fury he fled to Padan-aram, to Laban his mother Rebeckahs brother. Of which stone one thus further writes:

The Stone reserv'd in England many a day,  
On which old Jacob his grave head did lay,  
And saw descending Angels whilst he slept,  
Which since that time by sundry Nations kept  
From age to age I could reioice you how,  
Could I my pen that liberty allow.

A King of Scotland ages coming on,  
Should live for to be crown'd upon that Stone.

Qu. What three things are those which are accounted very strange, or rather miraculous in the Country of Scotland.

An. 1. The Lake of Merton, part of whose waters do congeal in winter, part of them hot.

2. The Lake of Lenox twenty four miles round, in which are thirty Islands, ghe of which is driven to and fro in every tempest.

3. The Deaf-stone twelve foot high, and thirty three cubits thick; of this rare quality, that a Musquet shot off on the one side, cannot be heard by a man standing on the other.

Qu. In how many forms doth a Physician appear to his Patient?

An. In these three.

1. In the form of a skillful man, when he promiseth help.

2. In

2. In the shape of an Angel, when he performs it.

3. In the form of a Devil, when he asketh his reward.

And therefore it is the Physicians Rule.

*Accipe dum dolet,*

Take the second Fee, while the Sick hand giveth it.

*But if Diseases thou bast none,*

*Let the Physician then alone ;*

*For he thereby may purge thy purse,*

*And make thy body ten times worse.*

Qu. What Trade is set up at the least charge?

An. A Scriveners: for the Wing of a Goose sets up forty of them.

Qu. Of what four parts should a good History consist?

An. Of Annals, Diaries, Commentaries, and Chronologies, borrowing from them all somewhat to beautifie her self withal; especially from Annals the year, and Diaries the day in which any remarkable busines happened; from Commentaries is derived matter, and from Chronologies consent of Times, and Coetanity of Princes.

Qu. What is it that makes Physicians well?

An. Other mens sickness, according to the Poet:

*Physicians are most miserable men,*

*That cannot be deny'd :*

*For they're ne'r truly well, but when*

*Most men are ill beside.*

Qu. What were the names of the seven wise men of Greece?

An. Bias, Solon, Chilon, Cleobules, Pittacus, and Periander, but now our age is grown

of

so wise, or self-conceited, that as the Poet hath it,

*The wise men were but seven, now we scarce know*

*So many fools, the world so wise doth grow.*

And yet I think I may safely say with another Poet,

*In these two terms all people we comprise,  
Some men are wise, but most are otherwise.*

Qu. Into how many parts is the world divided?

An. Into four parts and four Religions, Asia, Africa, America, Europe,

*Jewish, Mahometan, Pagan, Christian hope.*

Qu. Why did Godfrey of Bulloign, when he took upon him the Title of the King of Jerusalem, yet by no means would be perswaded to be crowned King?

An. Because he judged himself unworthy to wear a Crown of Gold, where his Lord and Saviour was crowned with thorns.

*With Golden Crown it is not fit t' adorn,  
The servants head, where the Masters Crown  
was thorn.*

Such was the humility of great men in former times; thus we read of *Saladine*, Emperor of the *Turks*, that at his death he caused a black shirt to be fixt on a spear, and carried round about his Camp with this proclamation, *This black shirt was all that Saladine Conqueror of the East, (after all his Victories and successes) carried with him to his grave,*

*Who then would credence give to humane glo-  
ry,*

*Since that the best of all is transitory.*

Qu. By what means (according as it is de-  
liver'd

*liver'd by Authors) was Constantine the great first converted to the Christian Faith?*

*An.* *Socrates Scholastius* writing thereon, saith, That when Constantine was appointed Emperor in Britain, *Maxentius* was by the Pretorian Soldiers chosen at *Rome*, and *Lucinius* nominated Successor by *Maximinus*. Against these Constantine marching, and being in his mind somewhat pensive, he cast his eyes up to Heaven: where he saw in the Sky a lightsome Pillar in the form of a Cross, wherein were engraven these words, *In hoc vince*. The night following our Saviour appeared to him in a Vision, commanding him to bear the figure of that Cross in his Banners, and he should overcome his Enemies. Constantine obeyed the vision, and was accordingly victorious, after which he not only favoured the Christians, but became himself also one of that Holy profession,

This Constantine, as most Writers agree, was the Son of *Helena*, daughter to *Celus* or *Cogius* a British Prince; and Colchester was the place where he beheld the light, as the Poet *Nechiam* learnedly sung,

*From Colchester there rose a Star,  
The Rayes whereof gave glorious light,  
Throughout the World in Climates far,  
Great Constantine, Romes Emperor  
bright.*

*Helena* his Mother was she that built the Temple of the Sepulchre at *Jerusalem*, and found out the Holy Cross; much ado had the good Lady to find the place where Christ was buried, for the Jews and Heathens had raised great hillocks thereon, and built there a Temple

a Temple to *Venus*. This Temple being plucked down, and the Earth digged away, she found the three Crosses whereon our blessed Saviour and the two Thieves had suffered; to know which of these was the right Cross; they were all carried to a woman, who had long been visited with sickness, and now lay at the point of death. The Crosses of the two thieves did the weak woman no good; but as soon as they laid on her the Cross on which our Lord dyed, she leaped up, and was restored to her former health; or this Cross there are in several places shown so many pieces, that (as one saith) were they all put together, they would break the back of *Simon of Cyrene* to carry them: but these are *pious frauds*, and so much the more tolerable, in that they bring great gain into the Popes Treasury.

Of the Temple thus built, was afterwards instituted an Order of Knights Templers, by *Hugh of Payennes*, Anno 1113. and confirmed by Pope *Eugenius*; their Ensign was a red Cross, in token that they should shed their blood to defend Christs Temple. They were Cross-legged, and wore on their backs the figure of the Cross, for which they were by the common people called *crois-back* or *crouk-back*, and by corruption *crook-back*. *Edmund Earl of Lancaster*, second Son to our *Henry the third*, being of this Order, was vulgarly called *Edmund Crook-back*, which made *Henry the fourth* conceited, that this *Edmund* (from whom he was descended) was indeed the eldest Son of *King Henry*, but that for his crookednes and tieformity, his younger Brother was preferred to the Crown before.

before him. These Knights in process of time grew very rich, having in all Provinces of Europe their subordinate Governors, in which they did possess no less than 16000 Lordships. The House of our Law Students in *London*, called the *Temple*, was the chief House of the Knights of this order in *England*, where at this day some of their Images are to be seen, with their legs acros, as they were here buried; amongst whom was *William Marshal* the Elder, a most powerful man in his time, *William* and *Gilbert* his Sons, Marshals of *England* and Earls of *Pembroke*; upon *Willam* the Elder his Tomb, some years since, was read in the upper part *Comes Pembrachia*, and on his side this verse,

*Miles eram Martis, Mars militas vicerit armis.*

This Order, which at first was very poor, insomuch that their common seal, was two riding upon one Horse; in little time with infatiable greediness, they hoarded up great wealth, by withdrawing Tithes from the Church, appropriating spiritual things to themselves, and other bad means; which riches of theirs turned to their ruine; for *Philip* the fair King of *France*, having a plot to invest one of his Sons with the Title of King of *Jerusalem*, procured of the Pope the revenue of this Order, which he thought to do the better, because *Clement* the fifth then Pope, for the love he bare to *France*, had transferred his seat from *Rome* to *Avignon*. But though he affected the one, he was deceived in the other; for this Order being dissolved, and many of them cruelly, and (as it is thought)

thought) unjustly put to death, the Lands thereto belonging were by a general Council given to the Knights Hospitallers, of St. John: which said Knights of that Order in England, (whose principal mansion was in Smithfield,) sold the aforesaid House of the Templers, to the Students of Laws, for the yearly rent of ten pound, about the middle of the Reign of Edward the third, in whose hand it is continued unto this day.

Qu. *What four Countreys in England are those which are famoused for four principal qualities?*

An. *Staffordshire, Darbyshire, Cheshire, and Lancashire.*

*Staffordshire for Beer and Bread,  
Darbyshire for Wool and Lead,  
Cheshire the Chief of Men,  
And Lancashire for fair Women.*

Qu. *What place in England is accounted most safe in the time of War, according as we find it proverbially said?*

*When as wars are aloft,  
Safe is he that's at Christ's Croft ;  
And where should this Christ's Croft be,  
But betwixt Rible and Merfie?*

Qu. *What may be said of these four Latine words?*

*Quid Puer, Quid Senex.*

An. Take away the first letter from *Puer*, or a Boy, and there remains *Ver*, which signifieth the Spring.

Take two first letters from *Senex*, for an old man, and there remaineth *Nex*, which signifieth death: and thus are both their natures expressed in both their Names.

*Ver.*

Ver.

Nex.

Ver is the Spring, most fragrant, fresh and gay;  
 Nex is the Night, that doth conclude lifes day.

Qu. What may we think of such as are Fe-  
 sters to Noblemen or Princes, or such as are  
 Jack-puddings on Mountebanks stages?

An. That a fool cannot perform the  
 place, and none but Fools will undertake  
 it.

Qu. What Book do not married men love to  
 learn in?

An. The Horn-book.

Qu. What be the three properties belonging  
 to a Whore?

An. Nimble of her hand, quick of her  
 tongue, and light of her tayl.

Qu. Whether are Whores or Thieves most pre-  
 judicisal to a Common-wealth?

An. Whores by far; for Thieves do only  
 steal and purloyn from men, and the harm  
 they do is to embellish mens goods, and bring  
 them to poverty, this is the only end of mens  
 thieving, and the prejudice that grows from  
 robbing and filching: but if a man fall into  
 the company of a Whore, she flatters him, she  
 inveagles him, she bewitcheth him, that he  
 spareth neither goods nor lands to content  
 her, that is onely in love with his coyn. If  
 he be married he forsakes his Wife, leaves  
 his Children, despiseth his friends, only to  
 satisfie his lust with the love of a base whore,  
 who when he hath spent all upon her, and he  
 brought to beggery, beateth him out like  
 the prodigal Son, and for a small reward brings  
 him, if to the fair'est end, to beg; if to the  
 second, to the Gallows; or at the last and  
 worst,

worſt, to the Pox, or as prejudicial diseases.

Qu. What is the Art and cunning of a Whore?

An. Their eyes are Stauls, and their hands Lime-twigs; Cyrces had never more charms, Calipſo more enchantments, nor the Syrens more ſubtile tunes, than they have crafty ſleights, to inveigle young Cullies to their deceitful embraces.

Qu. Who were the moſt famous whores in former Ages?

An. Lais, Thais, Rhodope, the Lady Rosamond, Jane Shore, &c. nor muſt we think our preſent age to be altogether free.

For thus the Poet on his word engages,  
Whores are in this, as well as former ages.

Qu. What is the Character of an honest Man?

An. That his Tongue is the Interpreter of his heart, though now conſidering the hypocriſie and falſhood of moſt men, we may ſay with the Poet,

The tongue was once a ſervant to the heart,  
And what it gave ſhe freely did impart:  
But now Hypocriſie is grown ſo strong,  
She makes the heart a ſervant to the tongue.

Qu. What is that which of running becomes ſtaid, of ſoft becomes hard, of weak becomes ſtrong, and of that which is infinite becomes but one?

An. Ice.

Qu. Who were the firſt that brought Tobacco into England?

An. It was firſt brought hither by the Mariners of Sir Francis Drake, Anno 1585. but brought into more request and cuſtom by Sir Walter Rawleigh, who is reported to have taken

taken two pipes thereof as he went to execution. This Drug, as it hath found many friends, so hath it met with divers enemies, who report it not only consumptive to the purse, but that it impaireth the inward parts, corrupteth the natural sweetness of the breath, stupifieth the brain, and is so prejudicial to the general esteem of our Countrey-men, that one saith of them, *Anglorum corpora qui huic plantæ tantopere indulgent, in Barbarorum naturam degenerasse videntur.* The two chief vertutes ascribed to it are, that it is good against *Lues Venerea*, that loathsome disease, the Pox; and that it voideth Rheum: for the first like enough it is, that so unclean a disease may be fitted with so unwholesome a medicine: for the second good quality attributed unto it, I think it rather to consist in opinion than truth, the Rheum which it voideth, being only that which it self engendereth. We may as well conclude that Bottle-Ale breaketh wind, for that effect we find to follow the drinking of it, though indeed it is only the same wind which it self conveyed into the stomack. I confess in some respects being moderately taken, it may be serviceable for Phyfick; but Tobacco is by few taken now as medicinal, it is grown a good fellow, and fallen from a Physician to a Complement.

*He's no good fellow that's without the POX,  
Burnt Pipes, Tobacco, and his Tinder-box.  
Hear his farewell to it, who once much doted  
on this heathenish weed.*

*Farewel thou Indian smoak, Barbarian Va-  
pour,  
Thou enemy to life, foe to waste paper,  
Thou*

Thou dost diseases in the body breed,  
And like a Vulture on the purse dost feed,  
Changing sweet breath into a stinking loath-  
ing,  
And with three pipes turn two pence into no-  
thing.

Grim Pluto first invented it I think,  
To poison all the world with Hellish stink;  
And though by many it hath been defended,  
It makes men rotten ere their life's half ended:  
Base Heathenish weed, how common is it grown,  
That but a few years past was scarcely known!  
When for to see one take it, was a riddle,  
As strange as a Baboon to tune a Fiddle:  
Were it confin'd only to Gentlemen,  
It credit were to take Tobacco then;  
But Bedlams, Tinkers, Coblers, Water-bear-  
ers,  
Your common Drunkards, and most common  
Swearers,

Are them that use it most, which makes me  
muse,

That men of quality the same should use.  
Things common, commonly are most neglected  
Saving Tobacco, that is still respected.  
If Mans flesh be like Hogs, as it is said,  
It sure by smoaking thus, is Bacon made.  
Then farewell smoke, good for such things as  
these,  
'Gainst Lice, Sore heads, Scabs, Mange, or  
French Disease.

Qu. What Country in all the whole world is  
most commended for the equal and just manner  
of the Rule thereof?

An. England; wherein there is referred to  
the King, absolute Majesty; to the Nobles,  
convenient

convenient Authority ; to the People, an incorrupted Liberty : all in a just and equal proportion, a rare mixture of government, a perfect and happy Composition ; wherein the King hath his full prerogative, the Nobles all due respects, and the people, among other blessings, perfect in this, that they are Masters of their own purposes, and have a strong hand in the making of their own Laws.

*Qu. Who was the first that planted the Christian Religion in England ?*

*An. Joseph of Arimathea, whose body is affirmed to be buried at Glassenbury in Somersetshire, in which place grew a Tree, that on the 24 of December would be bare and naked as other trees, but on the next day being Christmas day, it would be full of blossoms, and flourishing as other trees in Summer. This Hawthorn (for such it was) by ignorant zeal in the late times of Rebellion, was hewn down. I have heard also of an Oak in Staffordshire, that every year on the same day, would bring forth green leaves fresh and flourishing, though the day before it were fear and dry; an evident argument of the truth of Christs appearing in the flesh : though of late, some more nice than wise, reject all such things, accounting them no other than meer superstitions, the rags and reliques of the Smock of the Whore of Babylon.*

*Qu. Who first erected Charing-Cross ?*

*An. Edward the first, in honor of his wife Queen Elenor, whom he loved so dearly, that dying in his company in the North Country,*

*trey,*

trey, intending to bury her in Westminster-Abbey, in every place where her Corps rested, he erected a most magnificent Crois, the last of which was this at the end of the Strand, commonly called Charing-Cross; which having stood the space of 350 and odd years, it was by avaritious blinded zeal commanded to be pulled down.

*Thus Charing-Cross, which lasted many lives,  
Was turn'd to Salt-sellers, and Harts of Knives.*

It being built of fine Marble, there were many useful things made of the same; else, had not the profit thereof been more than the superstition, it might (for ought I know) have stood there still.

Qu. *What was Diogenes's opinion concerning Marriage?*

An. That for young men it was too soon, for old men too late. So that by his rule, men should not marry at all.

Qu. *What was the Epitaph, or Writing upon Diogenes grave?*

An. *Epitaphium Diogenis Cynici, in cuius Sepulchro, pro Titulo, Canis signum est. Dic Canis, hic cuius tumulus? Canis. At Canis hic quis? Diogenes obiit? Non obiit sed abit.* Englished.

Diogenes Epitaph written on his Tomb, with a Dog standing over it.

*Tell me Dog, whose Tomb is this?*

*A Dogs: What Dog? Diogenes.*

*Diogenes: why died he?*

*Because no honesty he could see.*

Qu. *How many Letters are there in the holy Tongue?*

An. As many as there are Books in the Old Testament;

Testament: of which one thus further observes, that as two and twenty Letters forms our Voice, so two and twenty Books contains our Faith.

*Qu. What is the difference betwixt Art, Fortune and Ignorance?*

*An. I shall tell you in the words of the Poet.*

*When Fortune fell asleep, and Hate did bind her,  
Art Fortune lost, and Ignorance did find her,  
Sith when, dull Ignorance with Fortune's store  
Hath been enrich'd, and Art hath still been  
poor.*

*Qu. In what place was it, wherein there was  
together, a whole world of men and Languages?*

*An. In Noahs Ark.*

*Qu. What said Budoces concerning Plutarchs  
Books?*

*An. That if all the learning in the world  
were lost, it might be found again in his  
Works.*

*Qu. What do you finde to be abominable su-  
perstition in the Papists?*

*An. The carrying about of their breaden  
God, or the Hoast, as they call it, being of  
the Sacrament reserved; which is carried of  
a couple of Priests under a Canopy, ushered  
with Torches, and attended by a com-  
pany of people which have no other em-  
ployment. Before it, goes a Bell continually  
tinkling, at the sound whereof all such as  
are in their houses, being warned that then  
their God goeth by them, make some shew  
of Reverence; those which meet it in the  
street, with bended knees and elevated  
hands doing it honour. The Protestants of  
this*

this Bell make a use more religious, and use it as a warning, or watch-peal, to avoid that street through which they hear it coming. This invention of the Bell hath some what in it of Turkism, it being the custom in all those Countries where the Mahumetan Religion is professed, that at their Canonical hours, when they hear the Cryers bawling in the Steeples, to fall prostrate on the ground wheresoever they are, and kiss it thrice, so doing their devotion to Mahomet. The carrying it about the streets bath, no question, in it a touch of the Jew, this Ceremony being borrowed from that of carrying about the Ark on the shoulders of the Levites. The other main part of it which is the *Adoration*, is derived from the *Heathens*, there never being a people but they which afforded divine honors to things inanimate. But the people indeed I cannot blame for this Idolatrous devotion, their Consciences being perswaded, that which they see pass by them is the very body of their Saviour. Certainly could the like belief possess the understanding of Protestants, they would meet it with as great devotion. The Priests and Doctors of the people therefore, are to be condemned onely, who impose and enforce this sin upon their Hearers, and doubtless there is a reward which attendeth them for it. Pope *Innocent* about the year 1215. in a Council at *Rome*, was the first ordained it, ordering that there should be a Pix made to cover the Bread, and a Bell bought to ring before it. The Adoration of it was enjoyned by Pope *Honorius*, An. 1226. both after-  
ward

wards increased by the new Solemn Fast of *Corpus Christi* day; by Pope *Urban* the fourth, An. 1264, and confirmed for ever with multitudes of Pardons, in the Council of *Venice* by *Clement* the fifth, An. 1310.

Q. What other Popes were they which brought up as ridiculous Customs, stil used amongst them?

An. *Sergius* the second, was the first that changed his name, for thinking his own name *Bocca de Porco*, or *Swines mouth*, not consonant to his dignity, he caused himself to be called *Sergius*, which president his Successours have followed, varying their names contrary to their natures: So if one be a Coward he is called *Leo*; if a Tyrant, *Clement*; if an Atheist, *Pius*, or *Innocens*; if a Rustick, *Urbanus*; and so of the rest.

*Sextus* the fourth brought in Beads, and our Ladies Psalter.

*Sergius* the third, instituted the bearing about of Candles, for the purification of the blessed Virgin Mary.

*Celestine* the second, was the Inventer of that mad kinde of Curseing by Bell, Book and Candle.

*Sergius* the fourth, was the first that on Christmas night, with divers Ceremonies, consecrated Swords, Roscs, or the like, which afterward are sent as a Token of love and honor to such Princes as they like best. *Leo* the tenth sent a consecrated Rose to *Frederick* Duke of Saxony, desiring him to banish *Luther*. The like did *Clement* the seventh to our *Henry* the eighth, for writing against *Luther*. *Paul* the third sent an hal-  
lowed

lowed a Sword to James the fifth of Scotland, when he began the War with our Henry the eighth: The like did Julius the second to our Henry the seventh in his Wars against his Rebels.

Boniface the eighth instituted the Roman Jubile, and decreed that it should be solemnized every hundred years; but by Clement the sixth it was brought to fifty.

Clement the first first brought in Pardons, and Indulgences, and such like trumpery.

Qu. What is the Popes chief stile, wherein the number of the Beast is reckoned, as in the thirteenth of the Revelation, and the last Verse is manifested in these words: Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666?

An. *VicarIVs generalIs DeI In terris.*

*Enghisshed.*

Gods General upon Earth.

Thus reckoned,

D C L V V I I I I I.

Qu. What is the Anagram of Roma, the Latine word for Rome?

An. *Amor, or Love, which one cast into this Distich.*

*Hate and Debate Rome through the world hath spread,*

*Yet Roma Amor is, if backward read:*

*Then is't not strange, Rome hate should foster?*

No;

*For out of backward love all hate doth grow.*

Qu. What number was most fatal to Rome?

An. The sixth number according to this

Verse;

*Sextus Tarquinius, Sextus Nero, Sextus & (Scilicet Papa Alexander 6.) (iste Semper sub sexiis perdita Roma fuit.*

What other names or numbers to her won,  
In the sixth still she lost, was Rome undone.

*Qu. Why is Rome taken to be Babylon, mentioned in the Revelations?*

*An.* Because it is said there, that the whore thereof sitteth on a beast with seven heads, which cannot so properly be understood of any place as this, being built upon seven hills, namely; 1 *Palatinus*, 2 *Capitolinus*, 3 *Viminalis*, 4 *Aventinus*, 5 *Esquilinus*, 6 *Cætius*, 7 *Quirinalis*; governed by seven Kings, viz. 1 *Romulus*, 2 *Numa*, 3. *Annus Martius*, 4 *Tullius Hostilius*, 5 *Tarquin Priscus*, 6 *Servius Tullius*, 7 *Tarquin superbus*; And acknowledging several sorts of Rulers, 1 Kings, 2 Consuls, 3. *Decemviri*, 4. Tribunes, 5 Dictators, 6 Emperors, and 7 Popes.

*Qu. How many times hath Rome been taken by forraign Nations?*

*An.* Ten.

1. By the *Gauls*, under the conduct of *Brennus*, the brother of *Belinus*, King of *Britain*.

2. By *Alarick* King of the *Gothes*, who conquered *Rome*, *Campania* and *Naples*.

3. By *Genserick* King of the *Vandals*, a people which inhabited the Countrey now called *Swethland*.

4. By *Totila* King of the *Gothes*.

5. By *Odoarer* King of the *Heruli*, who drove *Augustus* out of *Italy*, and twice in thirteen years laid the Countrey desolate.

6. By *Theodoricus*, King of the *Gothes*, called by *Zeno* the Emperor, to expel *Odoarer*.

7. By

7. By *Gundebald* King of the *Burgundians*, who having ransacked all *Italy*, returned home, leaving the *Gothes* in possession of the same, who after they had continued there seventy two years, were at last subdued by *Belisarius* and *Narses*, two of the bravest Captains that served the Roman Emperors. This *Belisarius* was a true Example of the mutability of Fortune, who having served his Countrey in great Command for many years, was at last brought to that necessity, as to stand by the high-way-side and beg, *Date obolum Belisario, Give a half-penny to Belisarius.*

8. The eighth time was by the *Moors* and *Sarazens*, followers of *Mahomet* his Law, *Gregory* the fourth being Pope.

9. By *Henry* the fourth Emperor of *Germany*, *Gregory* the seventh being Pope.

10. By *Charles* Duke of *Burbon*, An. 1528. in which *Rome* suffered more, than by the siege and sacking of the most barbarous Nations, *Clement* the seventh being then Pope.

*Qu.* How many Natural Languages, or Mother Tongues, which have no affinity with others, are spoken in Europe?

*An.* Fourteen.

1. *Irish*, spoken in *Ireland*, and the West of *Scotland*.

2. *British*, in *Wales*.

3. *Cantabrian*, or *Biscany*, nigh unto the *Cantabrian Ocean*, and about the *Pyrenian Hills*.

4. *Arabique*, in the Mountains of *Granada*.

5. *Finnique*, in *Findland* and *Lapland*.

Dutch (though with different Dialect) in *Germany*, *Holland*, *Denmark*, *Swetbland*, and *Norway*,

7. Chanchian, which the East Friezlanders (or Canchi) speak among themselves; for to strangers they speak Dutch.
8. Slavonish, of great extent and use, especially in the Turkish Countreys.
9. Illyrian, on the East side of *Istria*, and in the Isle of *Veggin*.
10. Greek.
11. Hungarian.
12. Epirotique, in the Mountainous parts of the Kingdom of *Hungary*.
13. Jaxygian, on the North-side of *Hungary*, between *Danubius* and *Tibistus*.
14. Tartarian, in the Taurica, Chersonesus, and European seats of that people.

Besides these fourteen several Languages, there is another us'd generally in most countreys of *Europe*, called the *Canting tongue* or *Language*, and spoken by a company of stout *Rouges*, *Vagabonds*, and *Gypsies*, which are divided into these eighteen sorts of the Male kind:

- 1 *An Upright-man.*
- 2 *A Ruffler.*
- 3 *An Angler.*
- 4 *A Rogue.*
- 5 *A wilde Rogue.*
- 6 *A Prigger or Pranneer.*
- 7 *A Palliard.*
- 8 *A Frater.*
- 9 *A Quire Bird.*
- 10 *An Abraham man.*
- 11 *A Whip-Jack.*
- 12 *A Counterfeit Crank.*
- 13 *A Dummerar.*
- 14 *A Jack-man.*

15. *A Patrico.*
16. *An Irish Toy.*
17. *A Swigman.*
18. *A Cynchin-Co.*

Of all which I shall give you a short description; and first, the *Upright-man* is the Chief or Prince of the rest, who commonly walks with a short Truncheon in his hand, which he calls his *Filchman*; he claims a share of whatsoever is gotten by any others, and can command any of their *Morts* or *Doxies* to leave another man, and to lie with him.

2. *Rufflers*, are such as go under the pretence of maimed Souldiers, robbing country people that come late from Markets, exacting also tribute of the other inferior sorts of *Rogues*.

3. *Anglers*, are such as with a Rod having an Iron hook at the end of it, angle at mens windows about midnight, where all is fish to them that comes to net; in the day time they beg from house to house, to spy best where to plant their designs, which at night they put in execution.

4. *Rogues*, whose very name denote their natures, they have fingers as nimble as the *Upright-men*, have their *Wenches* and meeting places, where whatsoever they get, they spend; and whatsoever they spend, is to satisfy their lust. Their company is dangerous, their lives detestable, and their ends miserable.

5. *Wild Rogues*, are such as are begotten of *Rogues*, and marked for villains in their swaddling Clouts, which all their lives after they put in practice.

6. *Priggers or Prancers*, are Horse-stealers

for to *Prig* in the Canting language signifies to steal; and *Prancer* signifies a Horse. These have their female spies, that survey Meadows and Closes, whereby the better to take their prey.

7. *Palliards*, who are also called *Clapper-dudgeons*, are such as with their *Morts* beg from door to door; who to draw the greater pity towards them, with *Spere-wort* or *Arsenick* will draw blisters on their Legs, which at their pleasure they can take off again.

8. *Fraters*, are such as with a counterfeit Patent beg for some Hospital or Spittle-house; they are dangerous persons for any to meet alone, by reason of the frequent robberies which they commit.

9. *Quire Birds*, are those who have sung in such Cages as *Newgate*, or some Country Goal, who having got loose, fall to their old trade of roguing and thieving again.

10. *Abraham-men*, are those we call Tom-a-Bedlams, terrible enemies to Poultry-ware, shifting their Wenchies oftener than most people shift their linnen.

11. *Whip-jacks*, are counterfeit Mariners, who talk of nothing but fights at Sea, Piracies, Drownings and Shipwracks; they are very expert in robbing Booths at Fairs, which they call *Heaving the Booth*; they have alwaies about them a counterfeit License, which they call a *Gybe*, & the Seals to it *Jarks*.

12. *Counterfeit Cranks*, are such as counterfeit the Falling-fickness, to kindle in men the greater compassion, foaming at their mouths, which they do by conveying a piece of white Soap into one corner of their Jaws, that

that causeth the froath to come boyling forth.

13. *Dummerars*, are those that dissemble dumbness making a strange noise in stead of speech, to move peoples charity towards them.

14. *Jack-men*, are such as can write and read whose office it is to make them counterfeit Licenses and Passes, for which he is well rewarded of them.

15. *Patricos*, are their Priests, every hedge is his Parish, and every wandring Rogue and Whore his Parishioners ; the service he says is only the maryng of couples, the solemnities whereof is thus. The parties to be wedded finde out a dead Horse, or any other beast, and standing one on the one side, and the other on the other; the *Patrico* bids them live together till death them part, and so shaking hands the Wedding is then ended.

16. *Irish Toyls*, are such as carry Pins, Points, Laces and such like wares about, who under the pretence of selling such commodities, commit many villanies as it were by warrant.

17. *Swig-men*, are such as we call *Pedlars*, who carrying a pack at their back, and are little different from the *Irish Toyls*.

18. *Kynchin-Coes*, are little boys whose parents (having been Beggars) are dead, or else such as have ran away from their Masters, and in stead of a Trade to live by, follow this kind of life to be lowfie by. These *Kynchins* the first thing they do is to learn how to count and the onely thing they practise, is to creepin at Windows or Cellar doors.

Of the women kind there are only these seven severall sorts. F 5 I *Glymmerers*.

- 1 *Glymmerers.*
- 2 *Bawdy Baskets.*
- 3 *Autem Morts.*
- 4 *Walking Morts.*
- 5 *Doxies.*
- 6 *Dels.*
- 7 *Kynchin Morts.*

1. *Glymmerers*, are such as travel up and down with Licenses to beg, because their Houses have been consumed with fire; they shed great store of tears at the mention of their losses, and tell a lamentable story, how the fire destroyed their Barns, Stables, and out-houses, to move the people to the greater charity. These *Glymmerers* are defended by the *Upright-men*, who never walk along with them but kept aloof.

2. *Bawdy-Baskets*, are such as walk about with baskets on their arms, wherein are Pins, Needles, Laces, &c. under pretence of selling which, they steal Linnen, Pewter, or what comes next to their hand.

3. *Autem Morts*, are such as are married, being alwaies attended with children, whom they employ to pilfer away what they can light on, which in their Language they call, *Nilling of the Ken*.

4. *Walking Morts*, are such as pretend themselves Widows, travelling about from County to County, making Laces upon staves, Beggars tape: or the like, they are subtil Queans, hard-hearted, light-finger'd, cunning in dissembling, and dangerous to meet, if any *Ruffler* or *Rogue* be in their company.

5. *Doxies*, are such as are neither Maids, Wives, nor Widows; they will for good victuals.

uals, or a small piece of money prostituted their bodies, are common pick-pockets, and oftentimes secret murtherers of those infants which are begotten of their bodies.

6. *Dels*, are young Wenches, ripe for the act of Generation, but as yet not i'p'bild of their Maiden-heads, which is commonly done by the *Upright-men*, and then are they free for any of the brotherhood.

7. *Kynchin Morts*, are Girls of a year or two old, which the *Morts* their Mothers carry at their backs in their *Slotes*, (which in the Canting tongue are *Sheets*) if they have no Children of their own they will steal the, from others, and by some means distinguig, them, that by their Parents they shal never be known.

Q. Who thinke are berygars and rich men alike?

An. In the Grave; which *Hadie Dingenes* to say, being searching in the Charnelhouse amongst the dead skuls; that he could find no difference betwixt the skull of King *Philip* and another mans.

All in the Gravz alike are made,

The Scooper, and the Sib and Spade.

Q. What would become of a great sort of men, if every one were served in their kind?

An. A minster of Tailors would be damn'd for keeping a Hell under their Shop-board; many Broakers would make their Wills at *Tiburn*, if the searching for stolen Goods which they have received, should like a plague but once come amongst them. Two parts of the Land, should be whpped at *Redemel* for Leachery, and three parts be set in the stocks for drunkennes.

Qu. Wherein bath the Beggar a priviledge over great persons?

An. In that he cannot fall lower than he is; whereas the great man is subject to that of the Poet,

*In ways to greatness think on this,  
That slipp'ry all Ambition is.*

Qu. What was the dyet of former ages, in those days which were called the Golden Age of the world?

An. They catcht not their surfeits with eating of Capon, Partridge, and Pheasant; their dyet was, Apples, Roots, Nuts, Dates, Pigs, &c. and sometimes for rarities, Butter, cheeze, and Eggs; and for drink instead of sack, Claret, Muscadine, Hippocras, Mum, Beer or Ale, their beverage was the cool streams distilling from some uncorrupted Fountain; a description whereof we have in the eighth Book of Ovids Metamorphosis, concerning the entertainment, which Philemon and Baneis gave to Jupiter and Mercury.

*Ponitur hic bicolor sinceræ bacca Minervæ,  
Intibaque, & radix, & lactis massa coacti,  
Ovaque, non acri leviter versata familla,  
Prunaque, & in patulis redolentia mala ca-  
mestris.*

*Hic nux, bic mixta est rugosæ carica palmis;  
Et de purpureis collectæ vitisibus uvaæ;*

*Omnes fictilibus nitide. —*

*They on the table set Minerva's fruit;*

*The double colour'd Olive, Endive root;*

*Radish and Cheese; and to the Board there  
came,*

*A dish of Eggs rare roasted by the flame:*

Next they had Nuts, course dates, and Lenten

Figs,

And Apples from a basket made of twigs,

And Plums, and Grapes cut newly from the  
Tree,

All serv'd in Earthen dishes, Houswifely.

Qu. What passion is most natural unto Man?

An. Love, which entereth in at the eyes,  
and pierceth the heart, many settling their  
loves on such objects for which they can give  
no reason.

Qu. Whether is Love the cause of likeness, or  
likeness the cause of love?

An. Both.

Qu. What creatures are those, some living,  
and some dead, that rule all the world?

An. The Sheep, the Goose, and the Bee;  
for the Sheep yields Parchment, the Goose  
Quills to write it, and the laborious Bee brings  
Wax to seal it, as one hath wittily deliver'd  
in these verses,

The Bee, the Goose, the Sheep,

Do so maintain the might

Of Monarchs, Kings, and States,

That wrong suppress not righ: :

The Bee brings sealing Wax,

The Goose our writing Quills,

The Sheep his Parchment coat or skin,

For Deeds and dead mens Wills.

Qu. What is the general saying concerning the  
Italian women?

An. That they are Mag-pies at the door,  
Saints in the Church, Goats in the Garden,  
Devils in the House, Angels in the Streets,  
and Syrens in the Windows.

Qu. What Passion is most prevailing over the  
nature of man?

An.

An. Fear ; of which we read that it hath in one night turned the hair of the head from black to white, but most memorable is that example of one, who was prest ended to be let blood to death, for being blinded, and his arms bound, the Chyrurgions that were about him only saying, How bravely he bleeds on his arm ; How gallantly on that, altho' they did nothing to him, at last one saying, Now the blood comes from his very heart ; when they came to unblind him, they found him liveless, struck stark dead with a panick fear.

Qu. *Why is man called Microcosmus, or the little world ?*

An. As being the Epitome of the great Volume of Nature, borrowing from the Angels, Soul ; from the brute Animals, sense ; from Plants, life ; from other creatures, bigness : but above all inferiors is endued with that prerogative of casting up his eyes to Heaven, to behold the excellencies of the Creation ; wherein other Creatures are deficient.

*Pronaq; cum spectent anima illa cætera terram,  
Os homini sublimè dedit, cælumq; videre*

*Jusit, & erector ad sydera tollere vultus.*

And where all beasts look with grovelling eye,  
He gave to man looks mixt with Majestie,  
And will'd him with bold face to view the Skie.

Qu. *What Art is that which makes use of the vilest things in the world ?*

An. Physick, which makes use of Scorpions, Flies, Wasps, Serpents, Ear-wiggs, Toads, and such like ; nothing, though to our apprehension never so seeming vile, but serves

to some use, according to that of the Poet ;  
There's nought so vile that on the Earth doth  
live,  
But to the earth some special good doth grow ;  
Nor ought so good, but strain'd from that fair  
use,  
Revolts from virtue, stumbling on abuse :  
Virtue it self turns Vice, being mis-apply'd ;  
And Vice sometimes by action's dignifi'd.

Qu. Whether is the life of a rich covetous Citizen, that swims in wealth and treasure, caring for none, nor beloved of any; or the lives of a Country Woman or Farmer, who lives in a mediocrity betwixt poverty and riches, yet content with his estate; which of these two is first to be preferred ?

An. Better it is in the solitary woods, and in the wild fields to be a man among beasts, than in the midst of a peopled City, to be a beast among men. In the homely village art thou more safe, than in a fortified Castle; the stings of Envy, nor the bullets of Treasons, are never shot through those thin-wal'd. Sound Healths are drunk out of the wooden dins, when the Cup of Gold boyls over with poison. The Country cottage is neither batter'd down by the Cannon in the time of War, nor pestered with clamorous Suits in time of Peace. The fall of Cedars that tumble from the tops of Kingdoms, the ruine of great Houses that bury families in their overthrow, and the noise of shipwrack that beget even shrieks in the hearts of Cities, never lend their terrors thither ; that place stands as safe from the shock of such violent storms, as the Bay-tree does from lightening.

Qu. Who are the subjects that pay tribute to the Country Farmer ?

*An.* The Meadow gives him her pasture, the Trees pay custom with their fruit, the Plough sends him in Corn, the Ox bestows upon him his labor, and the Sheep cloathes him with his wool.

*Qu.* How came the famous Poet Buchanan off, when travelling into Italy, he was for the freeness of his writing, suspected of his Religion and taken hold of by some of the Popes Inquisitors?

*An.* By writing to his Holiness this Distich :

*Laus tua, non tua fraus, virtus, non copia rerum,*

*Scandere te fecit hoc decus eximum.*

Thus Englished.

Thy praise, not fraud ; thy virtue, not thy store,

Made thee to climb that height which we adore.

For which Encomion he was set at liberty, and being gone out of the Popes Jurisdiction, he sent to his Holiness, and desired according to his own true meaning, to read the self same verses backward, which then run thus,

*Eximum decus hoc fecit te scandere rerum:*

*Copia; non virtus, fraus tua, non tua laus.*

Englished.

The height which we adore, what made thee climb ?

Nor virtue, nor thy worth; rather thy crime.

*Qu.* What Inscription. or Motto, was that which Martin de Arfello fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick ?

*An.* Porta patens esto nulli, claudaris honesto.

Where

Where the Painter mistaking himself, made the Comma at *nulli*, by which it was thus : *Gate be open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had corrected his inscription, taking it for a grand abuse towards him, discarded him of his bishoprick, and placed another in his house ; who kept the inscription still, but only added the Comma, and made it thus ;

*Porta patens esto, nulli claudaris honesto.*

Adding thereto.

*Ob unum punctum caret Martinus Afello.*  
Gate open to the good and shut out none ;  
For one poor point, all is from *Martin* gone.

The like fallacy was used to our King *Edward* the second, who being made a prisoner by his Rebellious Subjects ; to his Keeper was sent this verse ;

*To seek to shed King Edwards blood,  
Refuse to fear I hold it good.*

Where his Keeper making the comma at fear, when it should have been at refuse, the unhappy Prince by that disloyal Legerdemain of words, lost his life.

Qu. *In what Ænigma, or Riddle, was that Grand Traitor, Oliver Cromwel's name included?*

An. *The Heart of the Loaf, and the head of the Spring,*  
*Is the name of the man that murther'd the King.*

The heart of the Loaf is the *Crom*, and the Head of the Spring is the *Well*, which put together is *Cromwell*.

Qn. *Which were the ten general Persecutors so famously known in the primitive Church ?*

An.

*An.* The first was under Nero that bloody persecutor, and enemy of mankind, who of set the City *Rome* on fire, and ript up his Mothers belly to see the place of his conception, Anno 67. The second was under *Domitianus*, Anno 96. The third under *Trajan*, Anno 100. The fourth under *Marcus Antoninus*, Anno 167. The fifth under *Ser-  
verus*, Anno 195. The sixth under *Maximi-  
nus*, Anno 237. The seventh under *Decius* Anno 250. The eight under *Valerianus*, Anno 259. The ninth under *Aurelianu*s, Anno 278. The tenth under *Dio-  
cletian*, Anno 293. Yet notwithstanding these cruel Persecutions, wherein (as one of the Fathers writeth) there were murthered five thousand every day in the year, excepting onely the first day of *January*, yet were they like Camomile, the more they were trode on, the thicker they grew, and the blood of the Martyrs proved to be the seed of the Church.

*Qu.* How many were the *Sybils*, and what were their names?

*An.* They were in number ten viz. 1 *Perfica*, 2 *Lybica*, 3 *Delphica*, 4 *Cumea*, 5 *Samis*, 6 *Helespontiaca*, 7 *Tiburtina*, 8 *Albunea*, 9 *Erythrea*, 10 *Cumana*.

The first was of *Perfia*, called *Samberta*, which among other prophecies, said, The womb of the Virgin shall be the salvation of the Gentiles.

The second was of *Lybia*, one of her Prophesies were, The day shall come that men shall see the King of all living things,

The third was *Themis* fir-named *Delphica*, because she was born and prophesied at *Delphos*,

bloo-*Delphos*, where was the Oracle and Temple  
d, who of *Apollo*; one of her Prophesies runs thus,  
up his *A Prohet shall be born of a Virgin*.

The fourth was *Cumea*, born at *Campagna*,  
in *Italy*, of whom *Virgil* maketh mention  
in his book of *Aeneids*, who prophesied, *That  
God should be born of a Virgin, and converse  
among sinners*.

The fifth was called *Samia*, born in the  
*Isle of Samos* which said, *He being rich should  
be born of a poor Virgin*; *the creatures  
of the earth should adore him and praise him  
for ever*.

The sixth was called *Helleponica*, born  
at *Marmisō* in the Territory of *Trey*, she pro-  
phesied, *A woman shall descend of the Jews,  
called Mary, and of her shall be born the Son of  
God, his Kingdom shall remain for ever*.

The seventh was *Albunea*, fir'named *Ty-  
burtina*, because she was born at *Tybur*, fif-  
teen miles from *Rome*; one other prophe-  
cies was this, *The invisible word shall be born  
of a Virgin, he shall converse among sinners, and  
shall of them be despised*.

The eighth was *Albunea*, who prophesied,  
*The Highest shall come from Heaven, and con-  
firm the Counsel in Heaven, and a Virgin shall  
be shewed in the Valleyes of the Deserts*.

The ninth was the famous *Erythrea*, born  
in *Babylon*, who especially prophesied a great  
part of our Christian Religion, in certain  
Verses recited by *Eusebius*; the first Letters  
of every which Verses being put together,  
makes these words, *Jesus Christ, Son of God,  
Saviour*. These verses are translated into *Latine*  
by *St. Augustine*, *Lib. 11. Cap. 25. of The  
City*

*City of God*, where they may be read at large and are excellently well translated by Sir John Beaumont, where they may be found amongst his Poems.

The tenth was called *Cumana*, from the name of the place where she lived; she prophesied *That he should come from Heaven, and reign here in poverty*.

This last Sybil is affirmed to be she who writ the Nine Books of the Sibyls, which were by an old woman presented to *Tarquinius Superbus*, demanding for the same a great sum of money, which he being unwilling to pay, the old woman burnt three of them before his face, requiring as much money for the other six; which being denied, she also burned three more of them, asking as much for the three remaining, as for the rest; which *Superbus* amazed, gave, and the old Trot vanished. These books contained manifest Prophecies of the Kingdom of Christ, his Name, his Birth, and Death. They were all afterwards burned by the Arch-traitor *Stilico*, so that those Prophecies which are now extant, are onely such as are extracted out of others writings, wherein mention of them was made.

**Qu.** *What is it that may be said concerning the ubiquity of Marriage?* (wife

**An.** One Bed can hold a loving man and A whole house cannot hold them being at strife.

**Qu.** *What is the difference between the love and lust of a Courtezan?*

**An.** That her love is like breath on steel, soon on and soon off; but her lust is as the Ocean,

cean, still ready for an anothers embraces, and prostitutes her body to every new commer.

Qu. *What is the difference betwixt saying not being, and doing nothing?*

An. The Poet will tell you in these verses.

*Little or nothing said, soon mended is;  
But they that nothing do, do most amiss.*

Qu. *What may Law in the abuse thereof, fitly be compared unto?*

An. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains, come there for refuge, and so loose their fleeces; or like to the Spiders web, in which the little flies are catcht, but the great ones break through with ease.

Qu. *Wherein did the old Romans shew the love that they bear unto Virtue?*

An. In erecting a Temple to Honor, into which none could come but he must first pass through the Temple of Virtue; to signifie that those that trode in the paths of Justice and Virtue, should at last be crowned with honor and dignity.

Qu. *What is the reason that women love their ease more than men?*

An. *When man lay dead-like, woman took her life,*

*From a crookt embleme of her nuptial strife;*  
*And hence (her bones would be at rest) her ease*

*She loves so well, and is so hard to please.*

Qu. *Wherein consists the praises of a Country life?*

An. The Countrey-man is thrice happy in this, that he plays not with his wings in the golden flames of the Court, nor setteth his foot

foot into the busie throngs of the City, nor runneth up and down in the intricate mazes of the Law; but resting contented in the Winter to sit by a countrey fire, and in the Summer to lay his head on the green pillows of the Earth; where his sleep is soft slumbers, and his waking pleasant as golden dreams; His highest ambition is to get up unto the Mountains, where he thinks himself a petty King, the greatest Trees standing trembling before him, to do him reverence, which he calleth his Nobles, on each side of him, he beholdeth ranks of Oaks which he counteth his Guards, the Willows that bend at every blast, he accounteth his flatterers, and the Vallies humbled at his feet, he termeth his slaves. No Prince in the world keeps more skilful Musicians, the Birds are his confort, and the wind instruments they play upon, yield ten thousand several tunes.

*Thus doth he rest secure, whilst he doth lie,  
Too low for Envy, and for scorn too high.*

Qu. Who are the most proud and imperious of all others?

An. Such as have been raised from the Dunghil to some preferment, according to that old English Proverb of ours, *Set a Beggar on Horseback, and he will ride to the Devil;* With which agreeth that of the Poet,

*None looks to be accounted,*

*More than a Beggar mounted.*

Qu. What is the difference of valour in several persons?

An. Some are truly valorous, and those are such who will nobly engage in a just quarrel; others are cowardly valorous, to which allude-

beth the Proverb, *Make a Coward fight, and he will kill the Devil*; and to this purpose we have a story of a Gentleman that kept a Welshman to his man: It so fortuned that as they rid abroad, they were set on by two thieves; The Gentleman defended himself for a good space, while his man stood still looking on, but offering no help to his master: At length the Gentleman having received some wounds, was forced to yield and deliver up his money to the thieves, but withal requested them, that since his man would not fight, he yet might receive some of the blows, and therefore desired them to give him three or four good stroakes over the back: this was no sooner desired, but as readily granted, and as soon performed: But *Taffy* feeling the smart of the blows, his welsh blood was soon up, he thunders lightning and revenge upon them, soon disarms one of the thieves, and with his sword deeply wounds the other, so that in a little space they both became the objects of his mercy, the money they received is re-delivered, and upon their knees they ask pardon. The third are such as are only valiant in their drink; of which last the Poet thus writes;

Qu. *Who onlie in his Cups will fight, is like, A Clock that must be tol'd well e're it strike.*

Qu. *How many veins are there in the body of a man?*

An. As many as there are days in the year, according as it is set down in this verse.

*For that in us all things may vain appear, We have a vein for each day in the year.*

Qu. *How many bones are there in a perfect man?*

An.

An. 284. which are thus singly collected; in the head forty nine, in the breast sixty seven, in the arms and hands sixty one, in the feet sixty; in all 284. according to the Poet.

*The bones which do support our Earth, the Tower,*

*Are numbered, two hundred eighty four.*

Qu. How many teeth hath a man, according to the Poets Rule?

An. Sunt hemini dentes triginta duo comedentes.

*The Grinders which in time are said to cease, Are numbered thirty two at best increase.*

Qu. Which were the most famous Tyrants in their time?

An. 1. *Nero*, a Heathen Roman Emperor, who commanded *Rome* to be set on fire and then accused the Christians for doing it, he also most unnaturally caused his Mothers belly to be ripped up, that he might see the place of his conception.

2. *Caligula*, another Roman Emperor, who wished that all the people of *Rome* had but one neck, that he might strike it off at a blow.

3. *Phalaris*, a Tyrant of *Agrigentum* in *Sicily*, for whom *Perillus* made a brazen Bull, into which those whom he intended to torture, were put, a fire being made under it, the extremity of the heat, causing them to roar out, made the brazen statue to bellow like a Bull; the Tyrant (only just in this) causing *Perillus* to hanself it first himself, upon which *Ovid* thus writes,

— *Nec enim lex justior ulla,*

*Quam necis Artificis arte perire sua.*

Most

Most just it is, a man should be tormented, With that which first his cruel wit invented.

4. *Dionisius*, a King of the said country of Sicily, whose Tyrannies were so odious that there were continual execrations poured on him, only one old woman prayed for his life, who being asked the cause, made answer, that she knew his Grand-father to have been bad, and after by prayers, they had obtained his death, his Son succeeded far worse than the Father: and after their curses had also prevailed over him, came the present Tyrant worse than either: for whose life she was resolved to pray, lest after his decease the Devil himself should come amongst them.

*Qu.* *Why do great persons bear themselves up high over their inferiors, seeing we are all made of one mould?*

*An.* Because too much familiarity breeds contempt, the Eagle scorns to meddle with the Kite, the Lyon with the Mouse; to contend with an ignoble enemy is an act inglorious, and to conquer them almost as much dishonour, as by them to be overcome.

*Qu.* *Wherefore do the Jews break the Glass in which the Bride, and Bridegroom drink?*

*An.* To admonish them that all things in this world are transitory and brittle as the Glass, and therefore they must be moderate in their pleasure and desires.

*Qu.* *What custom had they of Bœotia in Greece, concerning their marriage of the daughters?*

*An.* When the Bride was carried home to her betrothed Husband, they used to burn before the door the Axel-tree of the Coach

in which she came thither ; giving her by that ceremony to understand, that she must restrain her self from gadding abroad, and that being now joyned to an Husband, she must frame her self to live and tarry with him, without any hope of departure.

Qu. *Wherein is a good wife compared to a Snail?*

An. Because she carries her house on her head ; but a bad wife makes her husband headed like a Snail.

*I know not which lead most unnatural lives, Horn-headed husbands, or light wag-tayl'd wives.*

Qu. *Whether is better wealth, or wit?*

An. This may be resolved by several circumstances, that folly is the most hatefulest thing in the world ; a man without wisdom is but a moving block, and though adorned with golden trappings, his long ears will shew him to be an Als ; for folly in a mans breast like the sin of murther, will not be hid.

Qu. *Why do rich men leve more fervently than poor men?*

An. Though some do say that in Love there is no lack, yet when once wealth Loves fuel is spent, we oftentimes see Love thereby is also extinguish'd, according to that of the Poet : *Love is maintain'd by wealth when all is spent, Adversity then breeds the discontent.*

Qu. *What four things be those that be grievous to our eye sight?*

An. 1. Smoke out of the moist Wood.

2. Wind in a storm.

3. An empty purse.

4. To see our enemies fortunate, and our friends unhappy.

Qu.

Qu. In what place of Europe is it where the Barrels are so much preferred before the Bar?

An. Hamburg in Germany, in which Town are 777 Brewers, and but one Lawyer: the reason why there is such a huge disproportion between the number of Brewers and Lawyers, is because their differences are sooner divided over a Can than by course of Law; thus strong beer, which in some Countries breeds quarrels, here ends them, & where strife ceaseth, there is little need of the Lawyer.

Qu. What man of all others is most worldly miserable?

An. He who having once sat on the top of Fortunes Wheel, is after by the blind Goddess brought to want and penury, according to the Poet:

*Adversity hurts none, but only such,  
Whom whitest Fortune dandled has too much.*

Qu. Of which Countrey were the seven Sleepers, what were their names, and how long (according to tradition) was the time that they slept?

An. History tells us that they were born in Ephesus, and lived in the time of the seventh persecution under Decian the Emperor, their names were 1. Maximilian, 2. Malchus, 3. Marcianus, 4. Denis, 5. John, 6. Seraphion, and 7. Constantius: These men to avoid the heat of the persecution fled to a Cave in the mount of Celion, where they fell fast asleep; which Caves mouth was stopped up by their persecutors, and they remained sleeping therein 208 years, until the time of Theodosius the Emperor, when it being again opened, they came out of the same well and lively, as if they had slept but one night.

Qu. Who is the Father of all Lies and untruths?

An. We read in the Scripture that the Devil is the Father of lies, to which we may add as a second cause, wide-mouth'd tatling Fame, according to that of the Poet:

*Error by Error, tales by tales great grow ;  
As Snowbals do, by rouling to and fro.*

To which also we may add that of Ovid.

*The thing false told, grows great as it would burst,*

*And every one adds second to the first.*

Qu. What is the Character that one giveth in his censure of several Kings in Europe?

An. That the Emperor of Germany, is *Rex Regum*, because he hath under him such a number of *Reguli*, or free Princes, the King of Spain, *Rex Hominum*, because of his subjects reasonable obedience; the King of France, *Rex Asinorum*, because of their infinite Taxes and impositions; and the King of England, *Rex Diabolorum*, because of his subjects often insurrections against, and depositions of their Princes.

*Of the River Nilus in Egypt.*

It is uncertain where this famous River hath its head or Fountain, whether in the Mountain of the Moon, or the Lake *Zembre* in *Aethiopia interior*: but certain it is that it runneth in one continual Channel, till it washeth the midland of *Egypt*, having in the mean space several Cataracts, which is a great fall of the waters that maketh such a hideous noise, as not only deafeth the by-dwellers, but the Hills also are torn with the sound, as *Lucan* hath it.

*Cuncta tremunt undis, & multo murmure  
montus*

*Spumens invictis albescit fluctibus amnis.*

The noise the mountains shakes, who roar  
in spight

To see th'unvanquisht waves cloath'd all  
in white.

Before it taketh its influx into the Sea, it divideth it self into seven Channels or Mouths namely, 1. *Heracleoticum*, 2. *Bolviticum* 3. *Schanitium*, 4. *Patinicium* 5. *Mendesium*, 6. *Caniticum*, 7. *Pebusiacum*. This *Nilus* from the 15. day of *June*, swelleth above his banks the space of forty days, and in as many more gathereth his waters again to their proper bounds. If it flow not to the height of fifteen Cubits, then the earth is deficient in her abundance of encrease for want of moisture; and if the waters surmount the superficies of the earth, more than seventeen Cubits, then like a drunken man it cannot produce its natural operations, as having its stomach (as it were) over-laid, and surcharged with too much liquor: but if the mean be granted, no Countrey can brag of such abundance; whereof the aforesaid *Lucan*,

*Terra suis contenta bonis, non indiga mer-  
cis.*

*Aut Jovis, in solo sancta est fiducia Nilo.*

the Earth content with its own wealth,  
doth crave

No forraign Mars nor Jove himself, they have  
Their hopes lone in *Nilus* fruitful wave.

During this inundation, the Beasts and  
Cattel live on the ~~Hills~~, and in the Towns  
to which they are before hand driven; and

there are till decrease of the waters fodderd  
 As for the Towns and Villages, they stand  
 all on the tops of the Hills, and at the time  
 of the Flood appear like so many Islands;  
 commerce and entercourse is not a jot di-  
 minished; for Skifs and the like Boats, supply  
 the places of Horses and Camels, transpor-  
 ting safely and speedily the market-men and  
 their commodities, from one Town to  
 another, Now beside the fertility, a second  
 commodity arising from this inundation of  
 the *Nile*, is the health it bringeth with it;  
 for the plague, which here often miserably  
 rageth, upon the first day of the Flood doth  
 instantly cease. insomuch that whereas 500  
 die in *Caire* the day before, the day follow-  
 ing there dyeth not one. A third strangeness  
 in this River is, that keeping its waters to-  
 gether, it changeth the colour of the Sea far-  
 ther into the *Mediterranean* than the *Sea* can  
 thence be discerned. A fourth miracle is,  
 that not in fruit onely, but in producing live  
 creatures also, it is even to wonder fruitful,  
 according to *Ovid*:

*Namq; ubi discernit madidos septemfluvius agros  
 Nilus, & antiquo, sus flumina reddidit al-  
 veo;*

*Plurima Cultores versis animalia plebis  
 Inveniunt.* — — —

For when the seven mouth'd *Nile* the Fields  
 forfake

And to his ancient Channel him betakes  
 The tillers of the ground live Creatures  
 find

Of sundry shapes, i'th mud that's left be-  
 hind

This

This River is in length almost 3000. miles, being the only River of Egypt, and is for its varieties sufficiently famous all the World over.

*Of the fortunate Islands.*

The Air of those Islands is reported to be of that singular temperature, and the Earth of that fruitfulness, that the Husbandmen have their Harvest in *March* and *April*. Here all good things do abound useful or delightful for the life of man, plenty of Fruits, store of Grapes, the Woods and Hedges bringing forth excellent Apples of their own accord. The grass being mowed down, in five days space will grow up to the length of a Cubit, the ground is so fertile, At Christmas they have Summer, and all fruits ripe. The Earth yields her fruit five or six times a year; the Mountains are always beautified with variety of Flowers, the Trees and Hedges-rows evermore green, Dame *Flora* hath here her continual habitation, and *Ceres* therein a continual Mansion: In their sowing, every two grains bringing forth a thousand..

Qu. *How many Kings did formerly Reign in these Countries, whereof our now redoubted Sovereign King Charles the second, is the most absolute Monarch?*

An. In *England* it self were seven, during the time of the Saxon Heptarchy; which were, 1. The Kingdom of *Kent*, containing *Kent* only, begun by *Hengist* the Saxon Captain, and ending in *Baldred*, having a succession of eighteen Kings, and the continuance of two hundred forty and two years.

Queens County, Weifbord, and Dublin,

Scotland had formerly two Kings, whereof one was of the Scots, the other of the Picts: Besides these there was a King of the Isles of Scotland, and one of the Isle of Man, and Henry the sixth created Henry Beauchamp Earl of Warwick, King of the Isle of Wight: so that reckoning seven Kings in England, three in Wales, five in Ireland, two in Scotland, and three in the other Islands, and you will find the whole number to amount to twenty Kingdoms.

*A Discourse of Wonders, Foreign and Domestick.*

*And first of Foreign.*

**A**N Artizan in the Town of Norenburg in Germany, made a wooden Eagle, which when the Emperor Maximilian was coming thither, flew a quarter of a mile out of the Town to meet him; and being come to the place where he was, turned back of its own accord, and accompanied him home to his Lodging.

2. There is a Lake about Armach in Ireland, into which if one thrust a piece of wood, he shall find that part which remaineth in the mud, converted to Iron; and that which continueth in the water, turned to a Whetstone.

3. The Hill *Aetna* in Sicily, which continually vomiteth forth flames of Fire, to the astonishment of all beholders. The reason of these flames (as is conjectured) is the abundance of Silver and Brimstone contained in the bosom of this Hill, which is blown by

th

the wind, driving in at the chaps of the Earth, as by a pair of bellows, through which chinks also, there is continually more fuel added to the fire, the very water administering an operative vertue to the combustible matter; as we see that water cast on coals in the Smiths Forge doth make them burn more ardently. The reason of this flame is thus rendred by the witty Ovid in his *Metamorphosis*.

*Ists bitumine e rapunt incendi i vices,  
Luteaq; exquis ard scinti Sulphura flammis,  
Atque ubi terracibos alimentaque debitis flam-  
matis;*

*Non dabit, absimptis, per longum viribus  
annum:*

*Naturaeque futuri natum natum decrit edaci;  
Non fecit Etna sinein, desertaque deseret ignis.*

A rozen mould these fiery flames begin,  
And clayte Brimstone aids the fire within;  
Yet when the flyme soyl consume,  
Yield no more food to feed the fire withal,  
And Nature shall restrain her nourishment,  
The flame shall cease, hating all famish-  
ment.

4. A Lake in *Ethiopia superior*, of which whosoever drinketh, either falleth immediately mad, or is for a long time troubled with a drowsiness; of which the aforesaid Ovid thus reciteith,

*Ethiopique Lacus; quos si quis fancibus hausie,  
Aut fusi, aut patitur mirum gravitate soporem.*

Who doth not know the *Ethiopian Lake*,  
Whose waters he that drinks his thirst to

*lake,*

*obligat to drink no other quaff.*

*quaff.*

*Either*

Either groweth mad, or doth his soul ope-  
prels;

With an unheard of drowsiness.

5. The three wonders of which Spain  
boa steth of, *viz.*

1. A Bridge over which the water flows,  
that is used to run under all other Bridges.

12. A City compassed with fire which is  
called *Madrid*, by reason of the Wall that is  
all of Flints environ it round about.

3. Another Bridge on which continually  
feed ten thousand Cartel, the River *Guadiana*  
(which hath his head in the Mountain *Seira*  
*Molina*, afterwards runneth under ground  
the space of fifteen miles ; the like doth the  
River *Lycus* in *Anatolia*, according to *Ovid*.

*Sic ubi terreno Lycus est eponus hiatu,*

*Exsilicit procul hinc, alioque renascitur ore.*

So *Lycus* swallowed by the gaping ground,  
At a new mouth far off is rising found.

6. The Tomb of *Mansolus*, built by his  
Wife *Artunesia* Queen of *Halicarnassus*, ac-  
counted one of the worlds seven wonders ;  
it being five and twenty Cubits high, and sup-  
ported by six and thirty curious Pillars, of  
which thus writeth the witty Poet *Martial* :

*Aere nam vacuo pendentia Mansolæa,*

*Laudibus immodicis Caris ad astra ferunt,*

The *Mansolæa* hanging in the Sky,

The men of *Caria*'s praises Deify.

7. The Temple of *Diana* at *Ephesus* ; ac-  
counted also one of the worlds seven won-  
ders, It was two hundred years in building,  
being four hundred twenty five foot long, and  
two hundred twenty broad : sustained with  
a hundred twenty seven Pillars of Marble  
seventy

seventy foot high ; whercof twenty seven were most curiously graven, and all the rest of Marble polisht. It was fired seven times, and lastly by *Herodotus*, the same night in which *Alexander* the great was born ; which made the Poets say, that *Diana*, who was the Goddess of Midwifery, was so busie at the birth of that great Potentate, that she had no time to defend her own Temple.

8. The Pyramis of *Ægypt*, reckoned also for one of the worlds seven wonders, which have out-lived devouring time ; They were built nigh to the City of *Memphis*, whereof two are most famous ; The first and greatest was built by *Cleops* a King of that Country, who in the work employed a hundred thousand men, the space of twenty years. The Basis of which Pyramis contained in circuit sixty Acres of ground, and was in height a thousand foot, being made all of Marble.

This work was begun of such a prodigious vastness, that King *Cleops* wanted money to finish the same, whereupon (as *Herodotus* writeth) he prostituted his Daughter to all commers, by which dishonest means he perfected his building : and she, besides the money due to her father, exacted of every man that had the use of her body, one stone ; of whom she got so many, that with them she made the second Pyramis, almost equal to the first.

8. A Tree in *Mexico* in *America*, called *Mete*, which they plant and dress as we do our vines. It hath forty kinds of Leaves, which serve for many uses ; for when they be tender, they make of them Conserves, Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage.

On

On these leaves grow certain prickles, so deli-  
strong and sharp, that they use them instead amo-  
of Saws; from the root of this Tree cometh chil-  
a juice like unto Syrup, which if you settle very  
it will become Honey, if you purifie it, it awa-  
will become Sugar: you may also make Wine  
and Vinegar of it. The rind roasted, healeth  
hurts and sores; and from the top boughs is-  
sueth a Gum, which is an excellent Antidote  
against poysone.

I. A Tree in the Isles of *Orcades* in Scot-  
land, near the Sea side, that beareth a fruit  
which dropping on the dry Land, putrifies  
away, and turns to nothing; but falling into  
the water, becomes a living Creature like unto a Duck..

*And by this means as Authors say have se'd,  
A Soland Goose is hatched up and bred.*

II. The River *Styx* in *Arcadia*, which for  
its poysonous nature, the Poet feigned to be  
the River of Hell; on which plyed *Charon*  
the Ferriman, whose description take thus  
from the Poet:

*Charon grim Ferriman these streams doth  
guard,*

*Ugly, nasty, his huge hairy beard  
Knit up in Elf-locks; staring, fiery ey'd,  
With Robe on beastly shoulder hung knotty'd.*

12. Near unto the Lake where once stood  
the Cities of *Sodem* and *Gomorrah*, grow cer-  
tain Trees, which bear Apples in colour, and  
show like unto Gold, but being touched, fall  
to ashes.

13. The *Pſylli* a people of *Lybia*, of so ve-  
nomous a nature, that they would poysone a  
Snake: insomuch that when their Wives were  
delivered,

cles, so delivered, they would throw their Children instead amongst a herd of Serpents, supposing that child to be born of an adulterous bed, the very smell of whose body would not drive away a whole brood of the like poisonous vermine.

*Other Forraign Wonders.*

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and *Dr. Heylin* in his *Microcosmus*, how that *Margaret* Sister to Earl *Floris*, the Fourth of *Holland*, being the age of forty two years, brought forth at one birth three hundred sixty three Children, whereof half were Males, half Females, and the odd one an Hermophrodite: They were Christened in two Basons at the Church of *Loesdunen*, by *Guido* suffragan to the Bishop of *Utrecht*, who named the Males *Johns*, the Females *Elizabeths*; all which immediately after dyed, and with them their Mother, the Basons are yet to be seen in the aforesaid Church.

Their runneth a story concerning this miraculous accident, how that a certain poor Beggar woman with three twin-Children came to this Countesses door, and begged an Alms of her, which she not only denied, but also called her Harlot and Strumpet; telling her withal, it was impossible she should have so many by one man: which this Beggar hearing, besought God, who knew her innocency, to manifest it unto her, by giving her so many at one birth by her Husband, as there are days in the year; which fell out accordingly.

Much to this purpose is the story of one *Fermentrudis*, wife to *Isenbardus* Earl of *Altorse* in *Suevia*; which Countess grievously accused one of her neighbours women of adulteries,

teries, and had her punished, because she had not long before been delivered of six Children at a birth. It fortuned that she her self, her Husband being abroad in the Fields, was delivered at one birth of twelve Children all Males, she fearing the like infamous punishment, which by her instigation had been inflicted on the former woman, commanded the Nurse to kill eleven of them; The Nurse going to execute the will of her Mistriss, was met by her Lord, then returning homeward; He demanded what she carried in her Lap? She answered, Puppies; He desired to see them, she denied him. The Lord on this growing angry, opened her Apron, and there found eleven of his own Sons, pretty sweet babes, and of most promising countenances. The Earl examined the matter, found out the truth, enjoyned the Nurse to be secret, and put the children to a Miller to nurse. Six years being passed over in silence, the Earl making a solemn Feast, invited most of his wives and his own Friends. The young boys he attired all in the same fashion, and presenteth them to their mother, she misdoubting the truth, confesseth her fault, is by the Earl pardoned, and acknowledgeth her Children.

A like strange thing we have of one *Agi-mond*, a King of the *Lombards* in the Land of *Hungary*, who going forth one morning a Hunting, as he was riding by a Fish pond, he spied seven children sprawling for life, which some Harlots had been dilivered of, and most barbarously thrown into the water. The King amazed at this spectacle, put his Bore spear, or hunting-pole among them, on which

one

one of the childrens hands fastened, and the King softly drawing back his hand, wafted the Child to the shore. This child he named *Lamissus*, from *Lama*, which in their Language signified a Fishpond. He was in the Kings Court carefully brought up, where there appeared in him such tokens of vertue and courage, that after the death of *Agilmond*, he was by the *Lombards* chosen to succeed him.

Nor is that less strange which is reported of *Claudia*, a Romane Vestal Virgin, the story whereof is this: The Romans were once told by an Oracle, that they should be Lords of the world, if they could but get the Goddess *Cybele* from the Phrygians, which was there worshipped in a City called *Pesinus*. Hereupon they sent unto the Phrygians to demand it, who being willing to please a potent Neighbor, especially the Romans being their Countrey-men, as descended from *Eneas* and his Trojans, granted their request, and the Goddess is shipt for *Rome*. But when it came into the River of *Tyber*, it there made a stand, neither could it be again moved forward by force or sleight. It happened that this *Claudia* having been accused of incontinency, to clear herself, tyed her Girdle to the Ship, praying the Goddess, that if she were causelessly suspected, she would suffer the Ship to go forward; which was no sooner said, than granted, *Claudia* by her Girdle drawing the Ship to *Rome*, by the same clearing her self from all imputation of Uncleanness or Incontinency.

*Pharo* a King of *Ægypt*, being blind, was told by an Oracle, that if he washed his eyes with the Urine of a woman, which being a wife,

Wife had known but one man, he shoulde this  
cover his fift. After many vain trials, heough  
found one woman whose Urine helped him ther  
her he married and causing all the other earne  
whom he had tryed to be gathered together in an  
in a Town called *Latthus*, he set fire on the pte  
same burning them all for their Incontinency, lord,

Anno  
Domestick Wonders.

*Oxford*  
In the Year of our Lord 1151. and in the  
33 year of the Reign of King Henry the  
second, near unto *Oxford* in *Suffolk*, certaine  
Fishters took in their Nets a fish having the length  
shape of a man; which Fish was kept bynd  
Bartholemew de Glanvile, Custos of the Castles  
of *Oxford*, in the same Castle for the space of  
six moneths and more, for a wonder; he shold  
spake not a word, all manner of meat he In  
would gladly eat, but most greedy was he af- mile  
ter raw flesh or fish: at length he stole awaye  
from his Keeper, and ran to the Sea again.

*1350.* in the Reign of King Edward the  
third, in *Oxfordshire* near *Chippingnorton*, some  
was found a Serpent having two heads, and held  
two faces, like women; one face attired of  
the new fashion of womens attire, the other  
face like the old attire, and had wings like a  
Batt.

*1545.* in the last year of King Henry  
the eight, one *William Foxely* Pot-maker for  
the *Mint*, in the Tower of *London*, fell asleep  
the 27 of *April*, who could not be awakened  
neither by kicking, cramping, or pinching, till  
the first day of the next Term, which was full  
fourteen dayes and fifteen nights. The cause of

ould it this his thus sleeping, could not be known, trials, though the same were diligently enquired of him by the Kings Physicians, and men of other learning; yea, the King himself examined together, and he was in all points found as if he had been on the p<sup>t</sup> but one night, living till the year of our

tinence, Oxford, 1587.

*Anno 1552. in the Reign of King Edward the sixth, at Middleton eleven miles from Oxford, a woman brought forth a child which d in the ad two perfect bodies from the Navel up- nry thowards, and were so joyned together at the certain Navel, that when they were laid out at ing the length, the one head and body was west, ept b<sup>t</sup>nd the other east; the legs of both the bo- Castles were joyned together in the midst, they e spaccived eighteen days, and were Female er; he children.*

*In the last year of Queen Mary, within a he af-mile of Nottingham, a tempest of thunder as awayt came through two Towns, beat down all ain. The Houses and Churches, the Bells were adward cast to the outside of the Church Yard, and orton, some webs of Lead four hundred foot in the and field writhen like a Glove; The River of red of Trent running between the two Towns, the other water running was with the wind carried like a quarter of a mile, and cast against trees; Trees were pulled up by the roots, and cast Henry twelve score off; a child was pulled out of for a mans hand, and carried a hundred foot, sleep and then let fall and dyed: five or six men ened were killed: there fell some Hail-stones that g, till were fifteen inches about.*

*Anno Domini 1571. in the thirteenth year cause of Queen Elizabeth, at Kinnaston in Here- of ford*

ford shire, the Ground was seen to open, the  
and certain Rocks with a piece of ground force  
removed, and went forward the space of  
four days: it removed it self between the year  
of the Clock in the Evening, and seven the  
next morning forty paces, carrying great  
Trees and Sheep-coats along with it, somed  
with threescore sheep in them. The depth  
of the hole where it first broke out, is thirty  
foot, the breadth of the breach was eight  
score yards; it overthrew in its passage  
*Kinnaston Chappel*, also two High-way  
were removed nigh a hundred yards, with many  
Trees and Hedge rows: the ground in all  
is twenty six Acres; and where Tillage  
ground was, there is Pasture left in place  
and where was Pasture, there is Tillage  
ground gone upon it.

In the seventeenth year of Queen Eliz-  
abeths Reign, the 24 of February at Temksbu-  
ry, a strange thing happened after a Flood:  
In the afternoon there came down the Ri-  
ver *Avon*, a great number of Flies and Beet-  
les, such as in the Summer Evenings use to  
strike men on the face, in great heaps, a foot  
thick on the water, so that to credible mens  
judgments, there were with a pair of  
Bats length, of those Flies about an hun-  
dred Quarters: the Mills thereabout were  
quite dammed up with them, for the space  
of four days after. and then were cleansed  
by digging them out with shovels. From  
whence they came is yet unkown, but the  
day was cold, and a hard Frost.

The twentieth of next June following in the  
same year, one *William Lumley* a poor man  
in

to open the Parish of *Ernley*, in the County of *Worcester*, being kept in prison by a wealthy Widow, he having a mare of two and twenty years old, with a Foal, within three days after foaled a mare-colt, the which immediately had an Udder, out of which was milked the same day a pint of milk, and every day after gave above three pints, to the great relief of his wife and children.

Thus when that men and women cruel be  
God will provide for those opprest, we see.

We shall next tell you of a wonder in workmanship, one *Mark Scaliot* a Black-smith of *London*, for tryal of his skill, made one Lock of Iron, Steel, and Brass, of eleven several pieces, and one Pipe key, all clean wrought which weighed but one Grain of Gold, He also at the same time made a Chain of Gold of forty three Links; to which Chain the Lock and Key being fastned, and put about a Fleas neck, she drew the same with ease; all which lock and key, chain and flea, did weigh but one grain and a half.

*Anno 1580*, in the Parish of *Blansdon* in *Yorkshire*, after a great tempest of lightning and thunder, a woman of fourscore years of age, named *Alice Perin*, was delivered of a hideous Monster, whose head was like unto a Saller, the fore-part of him like a man, only he had eight legs not one like another, and a tayl of half a yard long.

The same year in the Marshes of *Dengy-hundred*, in a place called *South-Minster*, in the County of *Essex*, there suddenly appeared an infinite number of Mice, which overwhelmed the said Marshes, and did gnaw and

and shear the grass by the roots, spoiling and tainting the grass with their venomous teeth, in such sort, that the Cattle that grazed thereon were smitten with a murrain, and dyed thereof; which vermin could not be destroyed by the policy of men, till it came to pass that there flocked about the Marshes such a company of Owls, as all the Shire was not able to yield; whereby the Marsh-holders were shortly delivered from the vexation of those Mice: the like of those was once in Kent.

In Suffolk at the time of a great dearth, upon a hard Rock, grew above six hundred quarters of Pease, without any manner of tillage; to the great relief of poor people at that time.

*Anno 1581.* the four and twentieth of Queen Elizabeth, on the 17 of January, in the Parish of Armitage, at a place called Blackmore, in Dorset-shire, a piece of ground containing three Acres, removed it self from the place where it was first planted, and was carried clean over another Close, where Elder and Willow-Trees grew, the space of forty Goad, every Goad containing fifteen foot, and stopt up a High-way that directed towards the Market Town of Cearn; and yet the Hedges wherewith it was enclosed, environ it still, and the Trees stand thereon bolt upright, saving an Oak of almost twenty load which was tumbled down; the ground remaining a deep pit.

*August 4. Anno 1584.* At the end of the Town call'd Nottingham in Kent, eight miles from London, the ground began to sink; three great Elms being swallowed up, and driven into the Earth past mans sight.

March

March 17. 1586. A strange thing happened, Mr. Dorrington of Spaldwick, in the County of Huntington Esquire had a Horse which dyed suddenly, and being ripped up to see the cause of his death, there was found a worm in a hole of the heart of the Horse, a Worm, a com-<sup>able to</sup> a wondrous form ; it lay on a round heap in a Kall or Skin, in the likeness of a Toad, which being taken out, and spread abroad, was in form and fashion not easie to be descri-<sup>n Kem</sup> bed ; the length of which worm divided in-<sup>h, upon</sup> to many grains, to the number of eighty, spread from the body like the branches of a tree, was from the snout to the end of the longest grain seventeen inches, having four issues in the grains, from whence dropped forth a red water. The body in bigness Black-round about, was three inches and a half ; the colour was very like the colour of a May-tril : This monstrous worm crawling about to have got away, was stabbed in with a dagger, and so died ; which after being dryed, was shown to many persons of account for a great rarity.

Sunday December 5. in the thirty eighth year of Queen Elizabeths Reign, a great number of people being assembled in the Cathedral Church of Wells in Somersetshire; in the Sermon time before noon, a sudden darkness fell among them, and storm and tempest follow'd after, with lightning and thunder, such as overthrew to the ground them that were in the body of the Church; and all the Church seemed to be on a ligat fire, a loathsome stench followed ; some stones were stricken out of the Bell-Tower, the Wyers and Irons

of the Clock were melted; which tempest being ceased, and the people come again to themselves, some of them were found to be marked with strange figures on their bodies, and their garments not perished, nor any marked that were in the Chancel.

*How daily ought we then for to pray thus,*

*From Lightning and Tempest Lord deliver us.*

Anno 1604. in the Reign of King James, John Lepton of Kepwick in the county of York Esquire, a Gentleman of an ancient Family, and of good reputation, his Majesties Servant, and one of the Grooms of his most honourable privy Chamber, performed so memorable a journey, as deserves to be recorded to future ages, because many Gentlemen, who were good Horse-men, and divers Physicians did affirm, it was impossible for him to do, without apparent danger of his life.

He undertook to ride five several times betwixt London and York in six dayes to be taken in one week, betwixt Munday morning and Saturday night; He began his journey upon munday being the 26 of May in the year aforesaid, betwixt two and three of the Clock in the morning, forth of Saint Martins near Aldersgate within the City of London, and came to York the same day betwixt the hours of five and six in the afternoon, where he rested that night; The next morning being Tuesday about three of the clock, he took his journey forth of York, and came to his lodging in Saint Martins aforesaid, betwixt the hours of six and seven in the afternoon, where he rested that night. The next morning being Wednesday, betwixt two and three of the clock

clock, he took his journey forth of *London*, and came into *York* about seven of the clock the same day, where he rested that night ; the next morning being *Thursday*, betwixt two and three of the clock, he took his journey forth of *York*, and came to *London* the same day, betwixt seven and eight of the clock, where he rested that night ; the next morning being *Fryday*, betwixt two and three of the clock, he took his journey towards *York*, and came thither the same day betwixt the hours of seven and eight in the afternoon ; so as he finished his appointed journey to the admiration of all men in five days according to his promise. and upon *Munday* the seven and twentieth of the same Moneth he went from *York*, and came to the Court at *Greenwich* upon *Tuesday* the 28. to his Majesty, in as fresh and cheerful manner as when he first began.

*Anno 1608.* in the fifth year of King *James*, upon the 19. of *February*, when it should have been low water at *London-Bridge*, quite contrary to course it was then high water, and presently it ebbed almost half an hour, the quantity of a foot, and then suddenly it flowed again, almost two foot higher than it did before, and then ebbed again until it came to its course almost as it was at first, so that the next flood began in a manner as it should, and kept its due course in all respects as if there had been no shifting nor alteration of *Tydes* ; all this happened before twelve a clock in the forenoon, the water being indifferent calm.

And now we are come to our own memo-

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ry, viz. the Reign of King Charles the First; in which we find that there was a Fish taken and sold in Cambridge Market, which had in its belly, a book of an ancient print, part whereof was consumed, but enough left to be legibly read, as you may find in Mr. Hammond Lestrange his History of King Charles the first.

The wonder of his time, old Thomas Parre a Shropshire man, who attained to the age of 152 years and odd months; being afterwards brought up to the Court as a miracle of nature, but having changed his air and dyer, he soon after dyed, and was buried in Westminster Abbey.

The Woman at Oxford which was condemned upon a supposed crime, having hanged a good space, and being by the Soldiers knockt divers times on the breast with the but-end of their Muskets, to put her the sooner out of her pain; yet afterwards when she was cut down, and ready to be Anatomized, there was life perceived in her, and by applying some things unto her she recover'd her memory and sensles, was afterwards found guiltless of the fact, married, and had three or four children.

June the second Anno 1657. a Whale of a prodigious bulk being sixty foot in length, and of a proportionable bigness, was cast on shore not far from Green-wich, which was lookt upon to be a great presage of some wonderful matters soon after to ensue; and indeed the event proved it to be true; for not long after, Cromwel full sore against his will, in a great wind was hurryed away into another World.

The

The last, but not the least wonder, is of one *Martha Taylor* near to *Packwel* in *Derbyshire*, who from *Saint Thomas* day in the year four *Lord 1667*. to the present writing hereof being the 11. day of *January 1668*. hath not wanted any sustenance, in all that time; she is still living and audible to be heard, but more like an anatomy or Picture of death, than living creature.

*Qu. What other wonders are there to be found in our Isles of Britain?*

*An.* In the Isle of *Man* are found at this day, certain *Trees of Timber* and other *Wood* in great abundance, many fathoms under the ground, which were thought to be brought thither and buried in *Noahs flood*, and not discovered till of late years.

At *Barry Island* in *Glamorgan-shire*, upon *Clift* or *Hole* of a *Rock*, laying your ear into it, you may hear sometimes as it were the noise of blowing the *Bellows*, others of *Smiths* striking at the *Anvil*; sometimes clinking, clashing of *Armour*, and the like; this is said to be by enchantment by the great *Merlin*, who bound certain *Spirits* to work here in making of *Armour* for *Aurelius Am-rosius* and his *Britains*, until his return; but he being killed, they by the force of his harm are constrained to labour there still.

*Qu. By how many several Nations hath this land been inhabited?*

*An.* The first Inhabitants hereof were the *Britains*, whose off-spring at this day is the *Welsh*, our seeming ancient *Historians* derive them from the *Trojans*, who came hither under the conduct of one *Brutus*; but

this by Mr. Cambden and our late Antiquaries is rejected as a fable, who by many unanswerable arguments prove them to be descended from the *Gauls*; they were questionless a warlike Nation, and stoutly withstood the *Romans* in their invasion of them, being at last more over come by the treachery of *Androges* and others, than by the Roman puissance.

The next were the *Romans*, who entered the Island under the conduct of *Julius Caesar*, some few years before the birth of our Savior. It continued a *Roman Province* till after the year 400, when *Proconsul Aetius* taking with him away the *Legionary Soldiers*, to defend *Gallia* from the *Franks* and *Burgundians*, left South *Britain* a prey to the *Scots* and *Picts*, quitting our Island of themselves, to defend those Provinces near home.

The third Nation were the *Saxons*, a people of *Germany* called in by *Vortiger King of the Britains*, in aid against the *Scots* and *Picts*, who then over-run this Island; but these Guests soon become their Masters, who under the leading of *Hengist* and *Horsus*, planted themselves in this Island, that the native Inhabitants could never recover it from them.

These *Saxons* came not in all at once, but at seven several times, each under their Leaders, gaining a part from our *Brittish Monarchy*, till at last they ingrossed the whole to themselves; then was *England* divided into a *Heptarchy*, or seven several Kingdoms, all which were united into one by *Egbert King*

King of the *West-Saxons*, who was the first English Monarch.

The fourth people were the *Danes*, who made violent irruptions in this Island under the Reign of King *Ethelred the Saxon*; and so far they prevailed, that he was contented to pay them the yearly Tribute of 10000 pounds, which at last they enhanced to 48000 pounds. This Tyranny *Ethelred* not able to endure, warily writ to his Subjects, to kill all the *Danes* as they slept on St *Brices* night being the 12. of November, which being executed accordingly, *Swain King of Denmark* came with a Navy of three hundred and fifty sail into *England*, drove *Ethelred* over into *Normandy*, and tyrannized over the English with a very high hand, every English house maintaining one *Dane*, whom they called *Lord*, who living idly and receiving all the profit of the English labours, gave occasion to after-ages when they saw an idle fellow, to call him a *Lurdan*. And so imperious were they that if an English man and a *Dane* had met on a Bridge the English man must have gone back, and stayed till the *Dane* had come over. They used also when the English drank, to stab them, or cut their throats, to avoid which villany, the party then drinking used to request some of the next sitters by to be his surety or pledge, whilst he paid Nature her due. and hence have we our usual custom of pledging one another, finally after the Reign of three Kings, the English threw off their yoke, and the *Saxons* were re-inthronized.

The fifth Conquest thereof was by *William Duke of Normandy*, Anno 1066. who with a strong Army entred the Land, slew King *Herald*, and with him 66654 of his English Soldiers. Somewhat before that time was a great Comet, which portended as it was thought this change of Government, of which one wrote thus:

*A thousand six, and sixty year,  
It is as we do read,  
Since that a Comet did appear,  
And English men lay dead;  
Of Normandy Duke William then  
To England ward did sail,  
Who conquer'd Harold and his men,  
And brought this Land to bale.*

*A brief Epitome or Chronical-discourse  
of the Kings of England, since  
the Norman Conquest.*

**W**illiam the First surnamed *Conqueror*, bastard Son to *Robert Duke of Normandy*, who having conquer'd the Country, used such policies as utterly disheartened the English from hopes of better fortune, who thereupon yielded to him, and he having for twenty two years ruled, or rather tyrannized over the English Nation, dyed, and was buried at *Cane in Normandy*.

*William the second surnamed Rufus*, the second son of the Conqueror, took the Crown upon him, his eldest Brother, *Robert* being then busie in the *Holy-Land*, who when the Christians had conquered *Jerusalem* chose him King

King thereof, but he hoping for the Crown of England refused it, but his brother *Willis ap* taking possession in his absence, stoutly defended his Title, brought Duke *Robert* to composition, and having reigned twelve years and eleven months wanting eight days, he at last hunting in the new Forrest, was by the glance of an arrow shot by Sir *Walter Tirrel*, struck in the breast whereof he immediately dyed, and was buried at *Winchester*, Anno 1100.

Henry the first, the youngest Son of the Conqueror, yet too old for his brother *Robert* in policy, took the advantage of time, and stept into his Throne in his absence, against whom he warring, was by him taken, and had his eyes put out; this *Henry* was for his learning surnamed *Beauclerk*, he reduced the measures of *England* to that proportion which we now call an *Ell*, he left behind him only one Daughter, reigned thirty five years, and lieth buried at *Reading*.

Stephen, Earl of *Blois*, Son to *Aire* Daughter to the Conqueror, usurped the Crown; he was a man of Noble parts and hardy, passing comely of favor and personage, he excelled in martial policy, gentleness and liberality towards men; to purchase the peoples love, he released them of the tribute called *Darn-gelt*; he had continual War against *Maud the Empress*, and after a troublesome Reign of eighteen years, ten months and odd days, he dyed, and lieth buried at *Fons Liverard*.

Henry the Second, Son to *Maud the Empress*, Daughter to *Henry the first*, and to

*Maud* Daughter to *Malcolm* King of *Scotland*, and *Margaret* Sister to *Edgar Etheling*; by which means the *Saxon* blood was restor'd to the Crown. This *Henry* was a most magnanimous Prince, and by his fathers inheritance added many of the *French* Provinces to the English Crown, as also the *Dutchy of Aquitain*, and the Earldoms of *Gren* and *Poitou* by *Elbina* his wife; and a great part of *Ireland* by conquest, towards the latter end of his Reign he was much troubled with the unnatural Rebellion of his Sons. He dyed the sixth day of *July Anno 1189.* and Reigned twenty four years and seven months lacking eleven days.

*Richard* the first, for his valor and magnanimous courage, surnamed *Cœur de Lion*, he with a most puissant Army warred in the *Holy-Land*, where by his acts he made his name very famous, overcoming the *Turks* in several Battels, whom he had almost driven out of *Syria*, he also took the *Isle of Cyprus* which he afterwards exchanged for the Title of King of *Jerusalem*, after many worthy achievements performed in those Eastern parts, returning homewards to defend *Normandy* and *Aquitain* against the *French*, he was by a Tempest cast upon the Coast of *Austria*, where he was taken prisoner, and put to a most grievous Ransom; finally he was slain at the siege of *Chaluz* in *France*, by a shot from an Arbalist, the use of which warlike Engine he first shewed to the *French*, whereupon a *French* Poet made these Verses in the person of *Antropos*.

*Hoc volo, non alia Richardum marte perire,  
Ut qui Francigenis Balistæ, primitus usum  
Tradidit; ipse sui rem primitus expersatur,  
Quamque alii docuit, in se enim sentiat artus.*  
It is decreed thus must great Richard die,  
As he that first did teach the French to  
dare,  
An Arbalist; 'tis just he first should try,  
The strength, and taste the Fruits of his  
own Art.

In his days lived those Outlaws, *Robin Hood,*  
*Little John, &c.*

King *John* next succeeded, or rather usurped the Crown, his eldest Brothers Son *Arthur of Britaine* being then living; He was an unnatural Son to his Father, and an undutiful subject to his Brother, neither sped he better in his own Reign, the French having almost gotten his Kingdom from him, who on the Popes curse came to subdue it, with whom joyned many of his Subjects, by which the Land was brought to much misery. Finally, after a base submission to the Popes Legat, he was poysoned by a Monk at *Sw. nested-Abby*, after he had reigned seventeen years and five months lacking eight days, and lyeth buried at *Worcester*.

Henry the third, Son to King *John*, against whom the rebellious Barons strongly warred; yet however he expelled the intruding French out of *England*, confirmed the Statutes of *Magna Charta*, and having reigned fifty six years and twenty eight days, was buried at *Westminster*, of which Church he built a great part.

*Edward the first, surnamed Long-shanks, who  
H s warred.*

warred in the *Holy-Land*, where he was at the time of his Fathers death; a most Heroick magnanimous Prince, he awed *France*, subdued *Wales*, and brought *Scotland* into subjection, disposing of the Crown thereof according to his pleasure, he brought from thence the Regal Chair, still reserved in *Westminster-Abby*; he was a right vertuous and fortunate Prince, Reigned thirty four years, seven months and odd days, and lyeth buried at *Westminster*.

*Edward the second*, a most dissolute Prince hated of his Nobles, and contemned by the vulgar, for his immeasurable love to *Pierce Gaveston* and the two *Spencers*, on whom he bestowed most of what his Father had purchased with his Sword, as one writeth in these Verses:

*Did Longshanks purchase with his conquering hand,*

*Albania, Gascoyn, Cambria, Ireland,*  
*That young Carnarvon his unhappy Son,*  
*Should give away all that his Father won?*

*He* having Reigned nineteen years, six months and odd days, was deposed, and *Edward* his eldest Son Crowned King.

*Edward the third*, that true pattern of vertue and valor, was like a rose out of a Bryar, an excellent Son of an evil Father; he brought the *Scots* again to a formal obedience, who had gained much on the English in his Fathers life time, laid claim to the Crown of *France* in right of his Mother, and in pursuance of his Title, gave the *French* two great overthrows, taking their King prisoner, with divers others of the chief Nobility: he took also that strong

and almost impregnable Town, of Callice, with many other fair possessions in that Kingdom. Reigned fifty years, four months and odd days, and was buried at Westminster.

Richard the second, Son to Edward the black Prince, the eldest Son of King Edward the third, an ungovern'd and dissolute King. He rejected the sage advice of his Grave Counsellors, was most ruled by his own self-will'd passions, lost what his Father and Grand-father had gained, and at last his own life to the Lancastrian faction: in his time was that famous, or rather infamous rebellion of Wat Taylor and Jack Straw. He having Reigned twenty two years, three months and odd days, was deposed and murdered at Pomfret Castle.

Henry the fourth, Son to John of Gaunc Duke of Lancaster, third Son to Edward the third, obtained the Crown more by force than by lawful succession: he was a wise prudent Prince, but having gotten the Crown unjustly, was much troubled with insurrection of the subjects, which he having quieted, surrendered to fate, having reigned thirteen years, six months and odd days, and was buried at Canterbury.

Henry the fifth, who from a dissolute vicious Prince, became the mirror of Kings, and pattern of all Heroick performance, he pursued his Title to the Crown of France; beat the French at Agin Conrt, and was in a Parliament of their Nobility, Clergy and Commons, ordained Heir apparent to the French Crown, but lived not to possess it, dying in the full career of his victories at Vincennes, in France.

France, and was brought over into England and buried at Westminster. He Reigned nine years, five months and odd days.

Henry the sixth, surnamed of Windsor his birth-place, of whom it was prophesied, that *What Henry of Monmouth had won, (which was his Father) Henry of Windsor should lose.* He was a very pious Prince, and upheld his State, during the life of his Uncles, John Duke of Bedford, and Humphrey of Gloucester: after whose deaths, the Nobility growing factious, he not only lost France to the French but England and his life to the Yorkish faction. He having reigned thirty eight years, was overthrown by Edward Earl of March, descended by the Mothers side from Lionel Duke of Clarence, second Son to King Edward the third, was arrested and sent to the Tower: where within a while after he was murdered, and buried at Chertsey, since removed to Windsor.

Edward the fourth, a prudent politick Prince; He after nine bloody Battels, especially that of Tantton, in which were slain of the English thirty six thousand on both sides, was at last quietly seated in his dominions of England and Ireland. Reigned twenty two years, one month and odd days, and was buried at Windsor.

Edward the fifth, his Son, a King proclaimed, bpt before his Coronation was murdered in the Tower.

Richard the third, brother to Edward the fourth, was Crowned King, ascending to the same by steps of blood, murdering King Henry the sixth, and Prince Edward his Son, & George Duke of Clarence his own Brother, with

with many faithful servants to King Edward.  
4. Edward the fifth his lawful Sovereign, with  
Prince Richard his brother. 5. Henry Duke  
of Buckingham his great friend, and sixth one  
Collingborn an Esquire, who was hang'd,  
drawn and quartered, for making this Verse:

*The Cat, the Rat, and Lovel our Dog,*

*Rule all England under a Hog.*

Finally, having reigned two years and two  
months, he was slain by Henry Earl of Rich-  
mond, and buried at Grey Fryers Church at  
Leicester.

Henry the seventh, who united the two  
Houses of York and Lancaster, by marrying  
with Elizabeth the Daughter and Heir to Ed-  
ward the fourth. He was a Prince of mar-  
vellous Wisdom, Policy, Justice, Tem-  
perance and Gravity; and notwithstanding  
great troubles and wars, which he had a-  
gainst home-bred Rebels, he kept his Realm  
in right good order; He builded the Chappel  
to Westminster-Abby, a most accurate piece of  
Work, wherein he was interred after he had  
reigned twenty three years and eight months.

Henry the eight, who banished the Popes  
supremacy out of England, won Bulloign from  
the French: lived beloved and feared of his  
Neighbour Princes, the last of our Kings  
whose name began with the Letter H: which  
Letter had been accounted strange and omi-  
nous, every mutation in our State being as it  
were ushered in by it, according as I find it  
thus versed in Albions England.

*Not superstitiously I speak, but H this Letter still  
Hath been accounted ominous to England's good  
or ill.*

First Hercules, Hesiod, ana Helen were the cause

Of war to Troy, Aeneas seed becoming his Out-laws.

Humber the Hum with foreign Armes did first the Brutes invade,

Hellen to Romes Imperial Throne the British Crown convey'd.

Hengist and Horsus first did plant the Saxons in this Isle,

Hungar and Hubba first brought Danes that swayed here long while.

At Harold had the Saxons end, at Hardy Cnute the Dane,

Henries the first and second did restore the English Reign.

Fourth Henry first for Lancaster did Englands Crown obtain.

Seventh Henry jarring Lancaster and York unites in peace,

Henry the eighth did happily Romes irreligion cease.

King Henry having Reigned thirty seven years, nine months and odd days, dyed and was buried at Windsor.

Edward the sixth, a most vertuous religious Prince, whose wisdom was above his years, and whose piety was exemplary, he perfected the Reformation begun by his father King Henry. At the age of sixteen years he departed this life, having Reigned six years, five months and odd days, and was buried at Westminster.

Mary his Sister whom King Henry begat of Katherine of Spain, she restored again the Mass, set at liberty those Bishops imprisoned in

her brothers Reign, and imprisoned those who would not embrace the Romish persuasion. She was very zealous in the cause of the Pope, for not yielding to which, many godly Bishops, and others of the Reformation suffered Martyrdom. In her time was Callice lost to the French, the grief whereof it was thought, brake her heart, she Reigned five years, four months and odd days, and was buried at Westminster.

Elizabeth, daughter to Henry the eighth by the Lady Ann of Buttoigne; a most Heroick vertuous Lady, she again banished the Popes power out of England, reduced Religion to its primitive purity, and refined the Coyns which were then much corrupt. For the defence of her Kingdom, she stored her Royal Navy with all warlike munition, aided the Scots against the French, the French Protestants against the Catholiques, and both against the Spaniard, whose invincible Armado (as it was termed) she overthrew in 88. Holland found her a fast friend against the force of Spain; the Ocean it self was at her command, and her name grew so redoubted, that the Muscovite willingly entered into League with her. She was famous for her Royal Government amongst the Turks, Persians, and Tartars; which having endured forty four years, five months, and odd days, she dyed, being aged about seventy years, and was buried at Westminster.

King James, a Prince from his Cradle, the sixth of that name in Scotland, and the first in England. He excelled for Learning and Religion a second Solomon, in whose Reign during

during all the time thereof, our Land was enriched with those two blessings of Peace and Plenty. He died in a good old age, notwithstanding the Treason of the Gowries and the Powder-plot. Reigned twenty two years and three days, and was buried at Westminster.

Charles the first, Son to King James, a most pious, prudent, virtuous Prince, enriched with all excellencies both of mind and body. He was by his own Subjects most barbarously murdered before his Pallace Gate at Whitehall, Jan. 30. An. 1648. after he had Reigned twenty three years, ten months and 3 days.

*Twit Papists now not with the Powder-plot,  
This blacker deed will make the same forgot.*

Charles the second, the Heir of his Fathers vertues and Crown, who having been long detained from his right, by the prevailing sword of Rebels, was miraculously restored to his Subjects and Kingdom, May the 29. 1660. Who God grant long, long, long to Reign.

*May they be all Rebels and Traitors reckon'd,  
Who wish the least hurt unto Charles the Second.*

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Hereafter followeth the Histories of St Denis the Titulary Saint of France, St. Romain, and some others, being after used in discourse, for the Readers better information and delight, according as we find it in the Legend of them.

Saint Denis is said to be the same Dionisius of Areopagita, mentioned in the Acts of

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the Apostles ; who being converted himself,irsted after the conversion of others, and so that end he with *Rusticus* and *Elutherius* travelled into France, then called *Gauls*, where he converted many to Christianity, and became the first Bishop of *Paris*, making *Rusticus* his Arch-Priest, and *Elutherius* his Deacon. Afterwards in the Reign of *Domitian* the Emperor, persecution growing hot, *Fessennius* Governor of *Paris* commanded that he should bow before the Altar of *Mercury*, and offer Sacrifice unto him, which St. *Denis* with the other two beforenamed refusing to do, they were all three of them condemned to be beheaded, which was accordingly executed on *Mont-Matre*, distant about a mile from *Paris*. Now it came to pass that when the Executioner had smitten off Saint *Denis* his head, that he caught it up, between his Arms, and ran with it down the Hill as fast as his legs could carry him ; half a mile from the place of his Execution, he sate down and rested ; and so he did nine times in all, till he came to the place where his Church is now built, where he met with a very old woman whom he charged to bury him in that place, and then fell down and died, being three English miles from *Mont-Matre*, and there he was buried together with *Rusticus* and *Elutherius* ; who were brought after him by the people. Afterwards by the succeeding ages, when Christianity had gotten the upper-hand of Paganism, in the nine several places where he rested, are erected so many handsome Crosses of stone all of a making.

To the memory of this Saint, did *Dagobert*  
the

he first build a Church in the place where he  
was buried; for so it happened that the  
*Dagobert* during the life of *Clotoyre* the second  
his Father, had cruelly slain *Sadrasegille* his  
Governor. To avoid the fury of his Father  
much incensed with that Unprincely action  
he was compelled to wander up and down  
*France*, hungry and thirsty. In this misera-  
ble condition coming to the Sepulchre of *S.  
Denis*, he laid him down and slept, when there  
appeared to him an old man with a staff in  
his hand, who told him that his Father was  
dead, and that he should be King, and desired  
him that when it came so to pass, he would  
build a Church there in the honour of *S.  
Denis*; which *Dagobert* coming to be King  
accordingly did, and a Bishop was sent for  
all haste to bless it. But it hapned the night  
before the Bishops coming, that there came  
to the Town an ugly Leper, who desired  
to lie in the Church. And when he was there  
about twelve a clock at night, our Saviour  
came into the Church in white Garments, and  
with him the Apostles, Angels, and Martyrs  
with most delicious Musick. And then Christ  
blessed the Church, and bid the Leper tell  
the Bishop, that the Church was already bles-  
sed, and for a token of it, he gave the Leper  
his health, who on the next morning was  
found to be sound and perfectly whole.

The Legend of Saint Romain.

**S**aint Romain was Bishop of *Roven* in  
*France*; It happened that in his time  
there was a poysorous Dragon, which had  
done much harm to all the country there-  
abouts, many ways had been tryed to destroy  
him

where him but none prospered ; at last *Romain* being that the then Bishop of the Town undertook to do it ; and accompanied onely with a Thief and a *Murtherer*, he marched towards the place where the Dragon lay ; upon sight of the Dragon the Thief stole away, but the Murderer went on, and saw the Holy man vanquish the Serpent and onely with a Stole which is a neck habit sanctified by his Holiness of *Rome*, and made much after the manner of a *Tippet*) with this stole tyed about the neck of the Dragon, dorthe Murderer had desired to lead him prisoner to *Roven*, the people much admiring at the same, highly extolling the Bishop, pardoned the Murderer, and burned the Dragon to ashes. In memory of this marvellous act, King *Dagobert* the first, (who Reigned in *France* Anno 632) granted unto *Andoin* or *Owen*, successor to St. *Romain*, that from that time forwards the Chapitre of the Cathedral Church of *Roven*, should every Aftenion day, have the faculty of delivering any Malefactor, whom the Laws had condemned. This that King then granted, and all the following Kings even to this time have successively confirmed it.

Of Saint Dunstan.

Saint *Dunstan* was Arch-bishop of *Canterbury* in the time of *Ethelred* the Sixth King ; he was (according to the opinion of these times) of great sanctity of life, being sleep one day in the Church he dreamed some thing of the Devil, whereupon he ran about pursuing him even to the top of the Church, and came down again in his sleep without any hurt. At another time the Devil

Deyil came to tempt him in the likeness of a beautiful Damosel, but St. Dunstan caught up a pair of tongs being red hot, and therewith so pinchte the Devil by the Nose, quite spoiled his countenance, and for ever taking Tcbacco throw the nose again. He also coming once into a Gentlemans house where were several Instruments hanging against the Wall, at his entrance in, they of their own accord fell on playing. It is reported of him that when he Chrittened King Ethelred, the child with his ordure defiled the Fount, whereupon St. Dunstan said, *Gods Holy Mother, this Child if he live will prove a sloathful person*, which accordingly came to pass, the Danes in his time over-running England. This Saint Dunstan flourishing about the year of our Lord 978.

#### Of Thomas Becket.

**T**homas Becket was the Son of one Gilbert Becket which Gilbert being taken prisoner among the Sarazens, the Kings daughter of that countrey fell in love with him, gained his liberty, and came over into England, where she was baptiz'd in the Churc of S. Paul, and married to this Gilbert, who upon her begot this Thomas, afterwards made Arch-bishop of Canterbury by King Henry the second, in which place he behaved himself very high; as well against the King as against the Nobles; nor was he it seems much belowe of the Commons, for coming one day into Town in Kent, the people cut off his Horsetail, whereupon the Children of that Countrey for a long time after (as the Legend reporteth) were born with long tails like Horses, he w

at last slain in his Cathedral Church of Canterbury by four Knights; and after his death by the Pope Canonized for a Saint. Many miracles are said to be by him performed, as namely, how a fellow for stealing a Whetstone was deprived of his eyes, but praying to St. Thomas, he had his sight again restored; nay a Bird flying out of a Cage, and being pursued by a Hawk, and ready to be seized on, the Bird crying out only *Saint Thomas help me*, the Hawk immediately fell down dead, and the Bird escaped. His Tomb was afterwards much enriched with costly gifts and visited by Pilgrims from all places, according to what we find in Chaucer,

*From every Shires end  
Of England do they wend,  
The Holy blissful Martyrs Tomb to seek,  
Who hath them holpen wherein they beseech.*

### F E S T S.

*A new way to know the Father of a Child.*

**A** Wench that lived in a Knights service was gotten with child, and brought to bed of a goodly Boy, before it was publickly known in the house: after her uprising, being examined before a Justice of the Peace, to know who was the Father of the child, she said, she could not tell well herself; for there was two of the Knights servants that had to do with her about the same time, whereof one was a Welsh man, the other an English man: one of them she said was the father, but which of the two she was not certain. This doubtful case put the Justice in a great quandary, upon which of them to lay the charge of bringing up the child,

child, but the Clerk said he would soon decide the controverſie whose the child was and therupon went into the Kitchen, and roaſted a bit of Cheſſe, and then brought it and offer'd it the child, putting it to the mouth, which made the Child to cry, refuſing it as much as it could. Whereupon the Clerk ſaid, upon my life the Welshman is not the faſher of it, for if he were, it would have eaten roaſted cheſſe at a day old.

*The King of Swedens Goose.*

**T**HE King of Swetland coming to a town of his enemies with a very little company, they to ſlight his force, did hang out a Goose for him to ſhoot at; but perceiving before night that these few ſoldiers had invaded, and ſet their chiefest Holds on fire, they demanded of him what his intent was? To whom he answer'd, *To roaſt your Goose.*

*Upon Latine.*

**A** Company of Courteyn fellows diſputing of Learning, and what a crooked, hard, and intricate a thing it was to be a good Scholar: Truly ſays one, and ſo it is; for I have heard your best Latine is in Crooked Lane.

*The Fellow and Miller.*

**O**ne being much abused by a Miller, the fellow at laſt told him, that he thought that there was nothing that he could imagine more valiant than the Collar of a millers shirt; and being asked what reaſon he had to think ſo? he anſwered, *Because every morning it had a ſhief by the neck.*

### Of Womens pride.

N ancient Tradesman living in *London*, had a wife who carried a very stately d, and delighted very much in brave ap- l. Upon a time walking abroad with er women her neighbors, they espied r of silk Stockings upon her Legs, ch made them not to let their Husbands in quiet, till they also had the like. Their ands unwilling to be at that charge, and loth to displease their wives, went to the Gentleman, and said, Sir, the suffe- e of your wifes pride, hath spoiled all , for since she hath worn Silk Stockings, wives have grown so importunate, that must needs have the like, and you are hieft cause in suffering her to wear the . O my good neighbors (said the Gentle- ) I have great cause in doing so, for seeing I ot please my wife above the knees, I must please her below the knees, and the only o please a woman, is to let her have her will,

## *A Gentleman and his Huntsman.*

A Gentleman that used to hunt very much, being at the fall of a mighty Stag, whist he was breaking open, he began to fall in discourse with this Huntsman, averring, that not any creature upon earth had a more thick and tough skin, than a well grown Stag. To which the Huntsman answer'd. Sir, if it were offensive to correct you, I am not of your Worships mind ; for I do think many creatures have skins tougher than any stag in the Forrest. His Master desirous to know the reason of his opinion, askt him what creatures those were ? To which the Huntsman

Huntsman answered, Marry Sir, Cuckolds for I could never meet with any Stag whose hide was so tough, but that his horns would break out, and branch from his brows: the skin of a Cuckolds forehead is so hard and impenetrable, that be his horns never wide and large, they are kept so within, they are never known to be outwardly visible.

*On a Spanish Soldier.*

**A** Spanish Souldier being very sick, expecting death every moment, made his Will, bequeathing amongst other things his Pistol, in an especial manner to his Physician who demanding his reason for so doing? Sir (said he) that Instrument joyn'd with your Practice, you need not to fear, but you may kill whom you please.

*On a Gallants Cloak.*

**O** Ne seeing a Gallant who had on a Cloak which was all plain without, and plush within, said, that Cloak is far different from the Wearer, who is worst within, and best without.

*Horses to be Lett.*

**A** Countrey fellow riding to London, by chance casting his eyes upon a Sign read these words: *Here are Horses to be Lett 1664.* which was the year when the Sign was first set up, but he imagining it to be the number of the Horses; turned to his Companion and said, so many Horses in one place to be hired, I much marvel what shift they make for stable-room.

*Upon a Pint of Claret.*

**T**wo Gentlemen coming into a Tavern, one of them call'd for a pint of Claret.

Cuckold, why do you love Claret, said the other, for  
I'll see it burnt before I'll drink a  
pint of it.

## Of Rape-seed.

A Handsome young fellow having seen a  
Play at the Red-Bull, after it was done,  
came to one of the Players, and desired him  
if his leisure would permit to accept of a  
bottle of Wine, for his better acquaintance,  
which being accepted, the Player desir'd him  
to go as far as the Kings-head in St. Johns-  
street, and he would, as soon as he had made  
himself ready attend him there. In the  
mean time to keep him company, he desired  
a friend of his to go along with him, promis-  
ing to come to them instantly. But staying  
pretty space, his friend desired to be excus-  
ed, he having some busines to do, but engag-  
ed to be there in a quarter of an hour. The  
Player comes in the mean space, and finding  
the Gentleman alone, when his friend came,  
began to chide him, for his absence: He  
resently craved pardon, and begins to ex-  
use himself, that he had been abroad to buy  
Rape-seed, and that he stayed to feed his birds.  
At the word of Rape-seed, the man rose from  
the Table in great anger, telling the Player,  
that he came in courtesie to desire his ac-  
quaintance, and to bestow the Wine upon  
his Com-  
one place  
that he meant, he proceeded. 'Tis true in-  
deed I was arraigned the last Sessions at  
tem-gate for a Rape, but I thank God I came  
like an honest man, little thinking to be  
scolded of it here. Both began to excuse  
themselves

themselves as well as they might, pleading ignorance of the knowledge of any such thing. But he that gave the offence, thinking the better to express his innocence; young Gentleman, said he, to shew you how far was from any intention of wronging you, look you here; as I have *Rape-seed* in one pocket for one Bird, so here is *Hemp-seed* on this side for another. At which word *Hemp-seed*, saith the young man, why villain dost thou think I have deserved hanging? and took up the pot to fling at his head, but his hand was stayed; and as error and mistake began the quarrel, so wine ended it.

*A Ladies Serving-man.*

A Lady sending her Serving-man to the Play-house to know what was playd that day, one of the Players told him, 'Tis *pity*, for *was a Whore*, (a Play so called) which the fellow mis-understanding, told them they were base rogues to call his Lady Whore, who was as honest as any of their Mothers.

*On a Play-book.*

One having a Play-book call'd *the Wits*, which he much valued, by chance lost it, for which he fell in a very great passion; one of his friends coming in the interim, asking the cause of his distemper: it was answered, that he had lost his *Wits*.

*An Ignorant Constable.*

Two Gentlemen of Stepney, going homewards over Moor-fields, about twch of the Clock at night, were staid by an impudent Constable with many frivolous questions, more by half to shew his Office than

wit: one whereof was, If they were not afraid to go home at that time of the night? They answering no: Well said he, I shall let you pass at this time, but if you should be knockt on the head before you get home, you cannot but report that there was a good Watch kept in Moor-Fields.

### On the Hangman

¶ Ne hearing that the Hang-man was forced to noose up the Vintners Boy at Ratcliff-Cross, twice, before he was quite dead; said, that he thought the Hang-man hereby had so much discredited his place, that after his death an honest man would scarcely accept of it.

### On a drunken Husband.

A Fellow that was drunken, fell a beating of his wife, telling her of many faults that she had committed; to which she answered, you tell me of a great many crimes, but you will not stand to a word of what you speak.

### A Country-man and Constable.

A Simple Country-man having Term-business in London, and being somewhat late abroad in the night, was staid by a Constable, and somewhat hardly entreated; the poor man observing how imperiously he commanded him, asked him what he was? to which he replied, I am the Constable, and this is my Watch; and I pray you Sir (said the man) for whom do you watch? the Constable replied, watch for the King; for the King said the Countryman firmly, then you may let me pass quietly home to my Lodging, for I can give you a Certificate from some of my Neighbors who are now in Town, that I am not the

King, but Gaffer Jobson of *Derby-shire.*

*The Reversion of a house.*

**O**ne came bragging from the Court of Aldermen, overjoy'd with the obtaining of a Suit, for faith he, they have promised me the Lease of the next House that falls. To whom one standing by replied, but had it been my case I should rather have petition'd for a House that had stood.

*The Thiefs Destiny.*

**A** Fellow being tryed for his life before a Judge, alleadged for himself, that he could not avoid it, because it was his destiny, that he should steal; If so, said the Judge then know also, *It is your destiny to be hanged*

*A Spaniard whipt.*

**A** Spanish Cavaleiro being for some fault by him committed, whipped through the principal streets of *Paris*, and keeping a sober pace, was advis'd by a friend to make more haste, that he might the sooner be out of his pain; but he half in choler replied *That he would not loose the least step of his pain for all the Whipping in Paris.*

*The distressed Mariner.*

**A** Mariner in a great storm prayed devoutly to the Virgin Mary, promising her, that if she would deliver them from the danger, when he came on shore, he would offer at her Altar a Candle as big as the Main Mast of his Ship; which when one of his Companions over-heard, he jogged him on the elbow, telling him, it was impossible to be done, *Tush (said he) we must now speak by fair because we are in trouble, but if I get safe shore, I will make her be content with one of us in the pound.*

*Lam*

*Lame Verses.*

**O**ne was telling his friend of some Verses which he made as he was riding upon the Road on a trotting Horse; to whom the other answered, Nay if you had not told me, I should have known by your verses what pace your Horse went.

*A Medicine for the Tooth ache.*

**A** Gentleman and a Gentlewoman sat together talking, which Gentleman had a great pain in one of his teeth, and said thus; Misstris, I have a tooth in my head that grieveth me sore, I would it were in your tail: to whom she answered, in faith, Sir if your tooth were in my tail, it could do but little good: but if there be any thing in my tail that can do your tooth good, I would it were in it.

*The Countrey-fellow and Doctor.*

**A** Country-fellow was sent with his Fathers urine to the Doctors, and knocking at the door, the Phyſitian opening unto him, he presented him the Urinal; who, as he took it from his hand, asked him withal from whence he came? to whom the fellow made answer, I hope your Worship is wile enough to find that in the water.

*The Countrey-fellow and Judge.*

**A** Countrey-fellow was sub-poena'd for a witness upon a Tryal of an action of defamation, at a quarter Sessions holden in the country, he being sworn, the Judge bid him to say the very same words that he heard spoken; the fellow was loth to speak, and hum'd and haw'd for a good space; but being urged by the Judge, he at last spake,

*My Lord, said he, you are a Rogue. The Judge seeing the people begin the laugh, called to him, and bid him speak to the Jury, for there were twelve of them.*

*A Lame Horse.*

**U**pon a Fryday in Smithfield one willing to put off a lame Horse, and therefore not willing to have him rid, had tyed him by the Bridle to the Rails, a Chapman liking the Nagg, came somewhat near the price, because the Seller warranted him sound of wind and limb; but before he would part with his mony desirous to see what mettal he had, he rid him upon the stones, and perceived the poor Jade to halt down right: at which the Chapman vexing, asked the other if he was not ashamed to put a lame unserviceable Jade upon him, and warrant him sound. To whom the other answered, I assure you, he is as sound as any Horse in England, but that it was your fortune to try him when his foot was asleep.

*The Unthrifte and his Sweet-heart.*

**A**FELLOW that was a great Spend-thrift told his Sweet-heart that he loved her like any thing, what thing do you mean said she: Any thing Sweet-heart, quoth he what you please. Then (replied she) do not love me like mony, for then I am sure you will not keep me.

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*P O E M S.*

*A farewell to folly by Sir Kenelm Digby.*

**F**arewel ye gilded follies, pleasing trou-  
bles;  
Farewel ye honor'd rags, ye chrystal bubbles;  
Fame's

Fame's but a hallow echo ; Gold, poor clay  
 Honor, the darling but of one short day ;  
 Beauties chief Idol, but a damask Skin ;  
 State, but a Golden Prison to live in,  
 And torture free-born minds ; imbroyder'd

Trains,

But good'y Pageants : proudly swelling veins  
 And blood ally'd to greatness, is but loan  
 Inherited, not purchas'd, nor our own.

Fame, Riches, Honor, Beauty, Gold, Trains,  
 Birth,

Are but the fading blessings of the earth.  
 I would be rich, but see man too unkind  
 Digs in the bowels of the richest mine.  
 I would be great, but yet the Sun doth still  
 Level his beams against the rising Hill.  
 I would be fair, but see the Champion stout  
 The worlds fair eye, oft setting in a Cloud.  
 I would be wise, but that the Fox I see  
 Suspected guilty, when the Fox is free.  
 I would be poor, but see the humble Grass  
 Trampled upon, by each unworthy Ass,  
 Rich, hated ; wise suspected ; scorn'd if poor ;  
 Great, fear'd ; fair, tempted ; high, still envied  
 more.

Would the world then adopt me for her heir  
 Would Beauties Queen entitle me the fair ;  
 Fame speaks me Honors Minion ; and could I  
 With Indian Angels, and a speaking eye,  
 Command bare heads, bow'd knees, strike

Justice dumb,

As well as blind, as lame, and give a tongue  
 To stones by Epitaphs, be call'd great Master  
 In the loose lines of every Poet after ;  
 Could I be more than any man that lives,  
 Great, wise, rich, fair, in all superlatives :

Yet I these favors would more free resign,  
Than ever Fortune would have had them  
To mine:

I count one minute of my holy leisure,  
Beyond the mirth of all this earthly pleasure  
Welcome pure thoughts, welcome ye care-  
less Groves,

These are my Guests, this is the court age  
The winged people of the skies shall sing  
Me Anthems, by my sellers gentle Spring  
Divinity shall be my Looking glass,  
Wherein I will adore sweet Virtues face.  
Here dwells no heartless Loves, no pale fac't  
Fears,

No short Joys purchas'd with eternal tears.  
Here will I sit and sing my hot youths folly,  
And learn to affect an holy Melancholy;  
And if Contentment be a stranger, then,  
I'll ne're look for it but in Heaven agen,

*Humane Life Charactered by Francis Vis-  
count St. Albanes.*

**T**He World's a Bubble,  
And the Life of Man,  
Less than a span.

In his Conception wretched,  
From the Womb,  
So to the Tomb;

Curs'd from his Cradle,  
And brought up to years,  
With Care and Fears.

Who then to frail Mortality shall trust,  
But lines the water, and doth write in dust.

Yet whiles with sorrow

Here we live opprest,  
What life is best?

Courts

Courts are but Superficial Schools  
To dandle fools :

The Rural parts Are turn'd into a Den  
Of savage men :

And where's a City from all vice so free,  
But may be term'd the worst of all the three :

Domestick Care Afflicts the Husbands bed,  
Or pains his head :

Those that love single, Take it for a Curse,  
Or do things worse :

Some wish for Children, Those that have them, none,  
Or wish them gone ;

What is it then to have, or have no wife,  
But single thralldom, or a double strife.

Our own affections Still at home to please,  
Is a Disease ;

To cross the Seas To any forraign Soil,  
Peril or toil :

Wars with their noise affright us,  
And when they cease,

We are worse in peace :

What thin remains ; but that we still hiss'd,

Not to be born, or being born, to die,

*A Prisoners Complaint.*

I Late w'd to resort unto the Brook,  
To catch the fish with either net or hook ;  
Whereas these creatures did I learn unto me,  
From danger neither land nor water's free :

For whilest on Fowls, Fishes, and Beasts we  
feed,  
Earth, Air, and Water shall be ransacked,  
The gluttenous belly to satisfie,  
Thus to preserve one Creatures life, how  
many creatures die?

I late used to walk abroad i'th fields,  
To take the pleasure spring and summer yields  
Whereas the Flowers denote to me;  
Of our short life the mutability.  
One day in pomp, next day i'th dirt they lie;  
This day we live, too morrow we may die.  
For this our life's so short, and full of sorrow,  
None can assure himself to day, he shall live  
till to morrow.

I once us'd to rise early in the morn,  
To hunt the Fox that enemy to Corn:  
And chase the timerous Hare, and by that way,  
I had both pleasure, and sometimes a prey.  
But of those Joys I am now quite bereft,  
And unto me (alas!) is nothing left,  
But the remembrance only: poor relief,  
To think on Joys that now are past, to ease  
my present grief.

*The Description of a Chaste Mistress.*

**L**ike the Violet, which alone  
Prosper's in some happy shade.  
Such my Mistress lives unknown,  
To no looser eye betray'd.  
For she's to her self untrue,  
Who delights i'th publick view.  
Such her beauty as no Arts,  
Have enrich'd with borrowed grace;  
Her high Birth no pride imparts,  
For she blushes in her place.

Folly boasts a glorious blood,  
 She is noblest being good,  
 Cautious, she knew never yet  
 What a wanton Courtship meant ;  
 Nor speaks loud to boast her wit,  
 In her silence eloquent.

Of her self survey she takes,  
 But 'tween men no difference makes.  
 She obeys with speedy will,  
 Her grave Parents wise commands ;  
 And so innocent, that ill  
 She nor acts, nor understands.

Womens feet run still astray,  
 If once to ill they know the way.  
 She sayls by that Rock, the Court,  
 Where oft Honour splits her Mast,  
 And Retir'dnes thinks the Port,  
 Where her Fame may Anchor cast.

Vertue safely cannot sit,  
 Where Vice is enthron'd for Wit.  
 She holds that days pleasure best,  
 Where sin waits not on delight ;  
 Without Masque, or Ball, or Feast,  
 Sweetly spends a winters night.

O're that darkness whence is thrust,  
 Prayer and sleep oft governs lust.  
 She her throne makes reason climb,  
 While wild passions captive lie ;  
 And each article of time,  
 Her pure thoughts to Heaven fly.

All her Vows religious be,  
 And her Love she vows to me.

*The Surprizal: Or Loves Tyranny.*

**T**HERE'S no dallying with Love,  
 Though he be a Child and blind :  
 Then let none the danger prove,

W.10

Who would to himself be kind.

Smile he does when thou dost play,  
But his smiles to death betray.

Lately with the Boy I sported,  
Love I did not, yet love feign'd ;  
Had no Mistress, yet I courted :  
Sigh I did, yet was not pain'd ;

Till at last his love in jest,  
Prov'd in earnest my unrest.

When I saw my fair One first,  
In a feigned fire I burn'd,  
But true flames my poor heart pierc't,  
When her eyes on mine she turn'd :

So a real wound I took,  
For my counterfeited look.

Slighted Love his skill to show,  
Struck me with a mortal dart,  
Then I learn'd that 'gainst his Bow,  
Vain are all the helps of Art.

And thus captiv'd found that true,  
Doth dissembled Love pursue.

Cause his fetters I disclaimed,  
Now the Tyrant faster bound me,  
With more scorching Bonds inflamed,  
Cause in love so cold he found me,

And my sighs more scalding made,  
Cause with winds before they plaid.

Who love not then, o make no shew :  
Love's as ill deceiv'd as Fate ;  
Fly the Boy, he'l cog and woo,  
Mock him, and he'l wound the strait.

They who dally, boast in vain,  
False love wants not real pain.

Choice Songs, which sometimes may be used  
for the sweetning of tedious Discourse.

The Baseness of the Whores.

T Rust no more a wanton Whore,  
If thou lov'it health and freedom,  
They are so base in every place,  
Tis pity that bread should fed 'em,  
All their fence is impudence,  
Which some call good conditions,  
Stink they do above ground too,  
Of Surgeons and Physicians.

If you are nice they have their spice,  
On which they'l chew to flour you:  
And if you not discern the plot,  
You have no Nose about you.  
Together more they have in store,  
For which I deadly hate 'em,  
Perfumed gear to stuff each ear,  
And for their cheeks Pomatum.

Liquorish sluts, they feast their guts  
At Chuffins cost, like Princes,  
Amber Plums, and Macaroons,  
And costly candied Quinces.  
Potato-pies supports the Rump,  
Eringo strengthens Nature,  
Viper wine to heat the Chine,  
They'l gender with a Satyr.

Names they own are never known  
Throughout their generation,  
Noblemen are kin to them,  
At least by approbation:  
If any dote on a Gay-coat,  
But mark what there is stamp't on't,  
A Stone-horse wild with Tool defil'd,

Two Goats, a Lyon Rampant.  
Truth to say, Paint and Array,  
Makes them so highly prized,  
Yet not one well of ten can tell,  
If ere they were baptized.

And if not, then 'tis a blot  
Past cure of Spunge or Leather,  
And we may sans question say,  
The Devil was their Godfather.

Now to leave them, he receive them,  
Whom they most confide in,  
Whom that that is, ask *Tib* or *Sis*,  
Or any whom next you ride in:  
If in sooth she speaks the truth,  
She says excuse I pray you,  
The beast you ride, where I confide,  
Will in due time convey you.

*A Song.*

**M** I stake me not,  
I am as cold as hot:  
For though thine eyes betrays my heart o're  
night,  
Ere morn, ere morn, ere morning all is right.  
Sometimes I burn,  
And then do I return,  
There's nothing so unconstant as my mind,  
I change, I change, I change even as the wind.  
Perhaps in jest,  
I said I lov'd the best,  
But 'twas no more, than what was long be-  
fore,  
I'd vow'd, I'd vow'd I'd vow'd to twenty  
more.  
Then I prethee see,  
I give no heart to thee,

For when I ne're could keep my own one  
day,  
What hope, what hope, what hope hadst thou  
to stay?

*A Song.*

I Loved a Lass, alafs my folly !  
Was full of her coy of disdaining,  
courted her thus, what shall I sweet *Molly*,  
Do for thy dear loves obtaining ?  
At length I did dally so long with my *Molly*,  
That *Molly* for all her faining,  
Had got such a Mountain above her Valley,  
That *Molly* came home complaining.

*The Invitation.*

VV Hy fit you here so dull  
You lively Lads that love  
The pleasure of the Plains,  
And sport enchanting Jove ?  
My merry Muse brings other News,  
And time invites to go,  
Fill Nectars cup, the Hare is up,  
*We come to sing so-bo.*  
My pipe is of the pure  
Cane of a Winter-corn,  
By force of Cynthia's lure  
Transform'd into a Horn.  
Aurora's look hath chang'd my Crook  
Into a bended bow,  
And Pan shall keep my patient sheep  
*While bere we sing so bo.*  
Let us be like the Swains  
That only undergoes  
The pleasures of the Plains,  
In place where Boreas blows.  
And every night take our delight,  
With our she-friend and so

Both

Both night and day we'll sport and play,  
 And merrily sing So Ho.

To make much of Time.

**G**ather your Rose-buds whilst you may,  
 Old time is still a flying,  
 And that same flower that smiles to day,  
 To morrow will be dying.  
 The glorious Lamp of Heaven, the Sun,  
 The higher he is getting,  
 The sooner will his Race be run,  
 And nearer to his setting.  
 That age is best which is the first,  
 When youth, and blood are warmer,  
 And being spent, the Worst and worst  
 Times still succeed the former.  
 Then be not coy, but use your time,  
 And while you may, go marry,  
 For having lost but once your prime,  
 You may for ever tarry.

The Prisoner.

**V**Ven Love with unconfined wings  
 Hovers within my Gates,  
 And my divine Althea begins  
 To whisper at the Grates,  
 When I lay tangled in her hair,  
 And fetter'd to her eye,  
 The Gods that wander in the air,  
 Know no such liberty.  
 When flowing Cups run swiftly round,  
 With no allaying thames,  
 Our careless heads with Roses round,  
 Our hearts with loyal flames,  
 When thirsty grief in wine we steep  
 When Healths and Draughts go free,  
 Fishes that tipple in the deep  
 Know no such liberty.

When

When like committed Linnets I  
With shriller throat shall sing,  
The Sweetness, Mercy, Majesty,  
And Glories of my King.

When I shall sing aloud how good  
He is, how great should be,  
enlarged winds that curl the floods  
*Know no such liberty.*

stone walls do not a Prison make,  
Nor Iron bars a Cage,

inds innocent and quiet take

That for an Hermitage,  
I had freedom in my love,  
And in my soul am free,  
ngels alone that soar above,

*Enjoy such Liberty.*

*A Song.*

Earn'd shade of Tycho Brache, who to us  
The Stars prophetick Language didst  
impart,

and even in life their mysteries discuss,  
ly Mistrefs has o'rethrown my strongest art  
When custom strangles from her beaten path  
hen accidents must needs uncertain be ;  
or if my Mistress smile, though winter hath  
ockt up the rivers, Summer's warm in me.  
And *Flora* by the miracle reviv'd

oth even at her own beauty wondering  
stand ;

ut should she frown, the Northern wind  
n midst of Summer, bends his frozen bånd,  
hich doth to Ice my youthful blood con-  
geal, yet in the midst of Ice still flames my zeal.

## The Lover.

I Must confess I am in love,  
 Although I thought I never should :  
 It is with one dropt from above,  
 Whom Nature made of purer mould,  
 So sweet, so fair, so all divine.  
 I'de quit the world to make her mine.  
 Have you not seen the Stars retreat,  
 When *Sol* salutes the Hemisphere ;  
 So shines the Beauty called great,  
 When fair *Rosella* doth appear ;  
 Where she as other women are,  
 I need not court her, nor despair.  
 But I could never bear a mind,  
 Willing to stoop to common faces :  
 Nor confidence enough could find,  
 To aim at one so full of graces ;  
 Fortune and Nature did agree,  
 No woman should be fit for me.  
 Yet when her mind is firmly set,  
 To lend a smile to none but me,  
 Then shall I all my joys forget,  
 And smile at *quondam* misery.  
 He who hath such a heavenly mate,  
 May think himself most fortunate.  
 My dear *Rosella* make my bliss,  
 Happy by your most sweet consent,  
 Then shall I think no life like this,  
 Which brings to me so much content,  
 And you shall by this bargain win,  
 Although you loose the Fort within.  
 What life so sweet as natural love,  
 It doth expel all worldly care,  
 It makes us like the gods above,  
 And shews us truly what we are.

Where true love reigns, there is small odds,  
Betwixt us mortals and the Gods.

*Upon passionate Love.*

NO man loves fiery passion can approve,  
As either yielding pleasure or promotion,

like a mild and luke-warm zeal in love,  
Although I do not like it in devotion,  
Besides, man need not love unless he please,

No destiny can force mans disposition,  
How then can any die of that disease,  
When as himself may be his own Physician?

Some one perhaps in long Consumption dry'd,  
And after falling into love, may die,

But I dare lay my life he ne're had dy'd,

Had he been healthy at the heart as I.

Some others rather than incur the slander  
Of false Apostates, may true Martyrs prove,  
But I am neither *Iphis*, nor *Leander*,

I'le neither hang nor drown my self for  
love,

Yet I have been a Lover by report,  
And I have dy'd for love as others do,  
But prais'd be *Jove*, it was in such a sort,  
That I reviv'd within an hour or two.

Thus have I lov'd, thus have I liv'd till now  
And know no reason to repent me yet,  
And he that any otherwise shall do,  
His courage is no better than his wit.

---

*E P I G R A M S,*

New and Old.

*To the Reader.*

T'hou that read'st those, if thou com-  
mendst them all,

Thou'st

Thou'ſt too much milk; if none, thou'ſt too  
much gall.

*Another.*

**M**Y Book the World is, Verses are the  
men,  
You find as few good here, as amongst them  
*On Rubinus.*

**R**ubinus is extream in Eloquence,  
For he creates rare Phrase, but never  
sense:

Unto his Serving man, alias his Boy,  
He utters speech exceeding quaint and coy,  
Diminutive, and my defective slave,  
My pleasures pleasure is, that I must have  
My Corps Coverture, and immediately,  
T'insconce my Person from frigidity.  
His man believ'd all Welsh his Master spoke,  
Till he rails English, *Rogue, go fetch my Cloak*

*On Mambrino.*

**M**ambrino having spent all his Estate;  
Went to the wars to prove more for-  
tunate;

Being return'd, he speak such warlike words,  
No Dictionary half the like affords.

He talks of Flankers, Gabions: and Scalado's  
Of Courtneys, Parapets, and Palizado's,  
Retreats, and Triumphs, and of Campisado's,  
Of Sallies, Half-noons, and of Ambuscado's,  
I to require the fustian terms he uses,  
Reply with words belonging to the Muses,  
As Spondes, Dactyles, and Hexameters,  
Stops, Comma's, Accents, Types, Tropes,  
and Pentameters,

Madrigals, Epicediums, Elegies,  
Satyrs, Iambicks, and Apostrophes,

*Acrosticks.*

crosticks, Palinodes, and Anagrams,  
glogues, Sapphicks, Lyr'ck, Epigrams.  
thus talking, & being understood by neither,  
We part as wise as when we came together.

## On Doctor Bond.

**D**octor Bond to avoid all further strife,  
Riding before, turn'd back to kiss his  
wife, ( kind,  
And was not Doctor Bond then wondrous  
riding before to kiss his wife behind ?

## In Dolentem.

**D**olens doth shew his Purse, and tells you  
this,  
t is more horrid than a Pesthouse is ;  
For in a Pesthouse many mortals enter,  
But in his purse one Angel dares not venture.

## On Frances.

**F**ranks flesh is free, and yet it is not free ;  
Strange this may seem to some how it  
should be :  
Franks flesh is free to any who so pleases,  
Franks flesh is not free from French Diseases.

## Beffes Bravery.

**B**effe does not only hide her privy ware,  
But breast and neck, where coyest maid's  
go bare ;  
Yet there is one foul unbeseeming place,  
Uncovered left, what call you that ? her face.

## Of a Dwarf, Old.

**A**dwarf upon a Pismires back,  
Did get him up to ride,  
He deem'd a tamed Elephant,  
He did as then bestride :  
But while he did advance himself,  
To hold upon his back,  
He tumbled down, and had a fall,  
That made his Guts cry quack.

When

When as the Dwarf was thus unhorst,  
Each laugh both great and small,  
Why laugh you Masters, quoth the Dwarf,  
What? Phaeton had a fall.

## On the Compter.

**B**edlam, fate bless thee, thou wantst nowg<sup>o</sup> to ta  
but wit,  
And having gotten that, we're freed from in  
Bridewel, I cannot any way dispraise thee,  
For thou doest feed the poor, & jerk the laz<sup>be</sup>  
Newgate, I cannot much of thee complain,  
For once a month, thou freest men out o<sup>was</sup> pain;

But from the Compter, goodness it self defend<sup>the</sup>  
To Bedlam, Bridewel, or to Newgate send us,  
For there in time, Wits, Work, or Law se<sup>le h</sup>  
free;

Nothing but Money here gets liberty.

## On a Prison,

**A** Prison is a house of care,  
A grave for men alive,  
A Touch-stone, for to try a friend,  
No place for men to thrive.

## Self-Love.

**V**ve to our selves most partial Judge<sup>I</sup>  
be,  
And faults in others, not our selves can see<sup>ter</sup>  
Our enemies, we would have them be ha-  
ter'd,

But when we judge our selves, The Case is al<sup>ter</sup> her

## In Cornutum,

**T**oms wife is sick, and therefore he doth  
run<sup>(done)</sup>  
In haste to fetch the Midwife, which being<sup>you</sup>  
He runs to call the women in with speed,  
To help his wife in this her extream need.

The

the Child being born, then Tom about dorh  
trot,

and never leaves till he hath Goffips got.

Tom, I needs must say thou hast hard mea-  
sure, ( pleasure.

to take such pains, when others had the  
Mysus and Mopfa.

M ysus and Mopfa hardly can agree,

Striving about superiority.

the Text which saith that man and wife are  
one,

Was the chief Argument they stood upon,

( where held they both one woman should be-  
come.

one, send us, he held they should be man, and both but

Law so they contended daily, but the strife

could not be ended, till both were one wife.

*De Sanitate & Medico.*

H ealth is a Jewel rich, which when we  
buy,

Physicians value it accordingly.

*On Perfumes.*

T hey that smell least, smell best; which  
intimates, ( Cats.

they smell like Beasts, that smell like Civet-

Of Tyndarus. Old.

A Wight whose name was Tyndar,

A would

(ter'd have kist a pretty Lass;

ase is ab her nose was long, (and Tyndar he

A flouting fellow was)

Wherefore unto her thus he said,

I cannot kiss you sweet,

Your Nose stands out so far, that sure

need, Our lips can never meet.

The maiden nipt thus by the Nose,

*Straight*

Straight blusht as red as fire,  
And with this gird displeased, thus  
She spake to him in Irc.  
Quoth she if that my Nose do let  
Your lips from kissing mine,  
You there may kiss me where that I  
Have neither nose nor eyne.

*An old Leacher.*

**R**embombo stradling goes in great distres  
As if he had the French P — yet con-  
fess  
He will it not, nor can I think the same,  
Sith he in France at any time n're came:  
Then since he never came whereas the  
grew,  
Let all men be appeas'd, the tale's untrue.  
For how should he be troubled with French  
fores,  
Who never used any but English Whores?

*The fencer and Physick Doctor.*

**L**ie thus (the Fencer cryes) thus must you  
guard,  
Thus must you slip, thus point, thus pass,  
thus ward;  
And if you kill him Sir, this trick learn then  
With this sanie trick you may kill twenty  
men.  
Both you and he to me may come to School,  
Thou doest but prate, my deed shall shew  
my Skill,  
VVhere thou huristone, an hundred I do.

*On Epigrams.*

**A**n Epigram that's new, sharp, neat, and  
witty,  
Is like a VVench that's handsome, fine young,

VVhilest

VVhilest they are private they are much respe-  
cted, (neglected.  
Once common, though still good, they are  
On Saint George.

Saint George 'tis writ, his cutting morglay  
drew,  
And with the same a burning Dragon slew ;  
Some say there are no Dragons, yet the story  
Says he preserv'd a Virgin to his glory.  
That Dragons were into my mind doth fink,  
But for a maid, I know not what to think.

*Conclusion of the Epigrams.*

H ere Muse cast Anchor for a little whiley  
And to more mournful matter turn th,  
stile.

---

*E P I T A P H S.*

*On a Hocus Pocus.*

H ere Hocus lies with his trick\$ and his  
knocks, (box ;  
Whom Death hath made sure as a Juglers  
VVho many hath cozen'd by his Leiger-de-  
main,  
Presto convey'd. and here under-lain :  
Thus Hocus is here, and here he is not,  
VVhile Death plaid the Hocus, and brought  
him to th' pot.

*On a Bald-pate.*

H ere lyeth John Baker wrapped in mold,  
VVho never gave penny to have his  
head pol'd ; (device,  
heat, and Now the Pox and the Plague light on such a  
(pretty, That undid the Barber and starved the Lice.  
the young,

**H**ere now into this Grave a man is thrust,  
Who is by drinking drunk as dry as dust.  
*On Bernard.*

**I**f Heaven be pleas'd when men do cease to  
fin,  
And Hell be pleas'd when it a soul doth win,  
If men be pleas'd when they have lost a knave,  
Then all are pleasd; heres *Bernard* in his Grave.  
*On a Cobler.*

**H**ere lies an honest Cobler, whom curs  
fate,  
Perceiving near worn out, would needs  
Twas a good thrifty soul, and time hath bin,  
He would well liquor'd wade through thick  
and thin;  
But now hee's gone 'tis all that can be said,  
*Honest John Cobler*, is here under-laid.

*On John Taylor the water-Poet.*

**H**ere lies the VVater-poet honest *John*,  
VVho rowed on the streams of *Helicon*:  
VWhere having many Rocks and dangers past,  
He at the Haven of Heaven arriv'd at laft.  
*On a Man and his Wife buried together.*

**R**eader, cease thy pace and stay,  
Hearken unto what we say;  
As you are, such once were we,  
As we are such shall you be.  
Then provide whilst time ye have,  
To come Godly unto your grave.

*An ancient Epitaph on an Earl of Devonshire*

**H**ostay, who lies here?  
I the good Earl of *Devonshire*,  
And *Maud* my VVife that lov'd full dear,  
VVe lived LXV. year.

VVhat we spent, we had;

VVhat we gave, we have;

What

VVhat we lent, we lost.

*On John Lilburn.*

**J**ntimely, caule so late, and late because,  
To some much mischief it no sooner was:  
Is John departed, and is *Lilburn* gone?  
Farewel to both, to *Lilburn* and to *John*:  
Yet being dead, take this advice from me,  
Let them not both in one Grave buried be;  
Lay *John* here, and *Lilburn* thereabout,  
For if they both should meet, they would  
fall out.

*On Hugh Peters.*

**H**ere lies the first and last edition,  
Of *Hugh*, the Teacher of Sedition;  
Whose fatal thread, that thread of Life,  
Was cut in two by Squire *Dun's* Knife:  
His Jefts and Drols could not him save,  
To go untimely to his Grave;  
Mean time *Tyburn* felt the losf,  
That he was hanged at *Charing-Cross*.

*On VVilliam Summers, King Henry the  
Eights Fester.*

**T**ay Traveller, gues who lies here,  
I tell the neither Lord nor Peer:  
Knight, no Gentleman of note,  
hat boasts him of his ancient Coat,  
Whch Heralds curiously emblazon,  
or men (well skill'd therein) to gaze on;  
now then, that this was no such man,  
nd I'le express him as I can.

He that beneath this Tomb-stone lies,  
ome call'd fool, some held him wise,  
or which who better proof can bring,  
hen to be favour'd by a King:  
nd yet again we may misdoubt him,  
A King hath alwaies fools about him.

Is he more Idiot than the rest,  
 Who in a guarded coat can jest ?  
 Or can he wisdoms honor gain,  
 That is all bravery, and no brain ?  
 Since no such things, wit truly bred,  
 I'th' habit lies not, but i'th' head.

But whether he was Fool or Knave,  
 He now lies sleeping in his Grave ;  
 Who never in his life found match,  
 Unless the Cardinals fool, call'd *Patch* :  
 Of whom some Courtiers, who did see  
 Them two alone, might say, *We three*.  
 And 't may be fear'd it is a phrase,  
 That may be used still in these days.

VWell more of him what should I say :  
 Both fools, and wise men turn to clay :  
 And this is all we have to trust,  
 That there's no difference in their dust.  
 Rest quiet then beneath this stone,  
 To whom late *Archy* was a drone.

*Stultorum plena sunt omnia.*

*On Hobson the merry Londoner.*

**H**ere *Hobson* the merry Londoner do  
 lie, ( w  
 And if that you would know the reas  
 It was because when as his Jefts grew dry,  
 He thereupon took pet and so did die.

*On a very fat Man.*

**U**nder his same stone,  
 Here fast sleepeth one,  
 And that is not two ;  
 Yet was without doubt  
 Far bigger about,  
 Than both I and you.  
 His Kidneys encreast,  
 So much, that his Waſte  
 Was hooped all round;

But his Girdle Death cuts,  
And down fell his Guts,  
'Bout his heels to the ground.

*On an Usurer.*

**H**Erē lies at least ten in the hundred,  
Shackled up both hands and feet,  
That at such as lent Money gratis wonder'd,  
The gain of Usury was so sweet ;  
But thus being now of life bereaven,  
'Tis a hundred to ten, he's scarce gone to  
Heaven.

*On a Miller.*

**D**eath without question was as bold as  
brief,  
When he kill'd two in one, Miller and thief.

*On a Taylor who dyed of a Stitch.*

**H**ere Stitch the Taylor in his grave doth  
lie,  
Who by a Stitch did live, and by it dye.

*On Death.*

**T**He death of all men is the total sum,  
The Period unto which we all must  
come.

( w ) He lives but a short life that lives the longest  
e real And he is weak in death, in life was stron-  
v dry, gest. (gay,

Our life's like Cobwebs be we ne're so  
And death the Broom which sweeps us all  
away.

**R I D D L E S, or dark Propositions**  
oftentimes used in Discourse.

*Riddle I.*

**U**nto the Exchange I went, some knacks  
there for to buy, (certainly :  
Within a Cloyster there was pon't a Monster

Feet and hands it had full eight,  
 Four eyes clear of fight :  
 Four ears whereby to hear,  
 And two bodies exceeding clear,  
 Kesolution.

*It was an Exchange woman big with Child.*  
*Riddle 2.*

I went to the wood and I got it,  
 I sat me down and I sought it ;  
 I kept it still against my will,  
 And so by force home I brought it.

Resolution.

*It was a man that had a thorn in his foot.*

*Riddle 3,*

A Beggar once exceeding poor,  
 A penny praid me give him,  
 And deeply vow'd nere to ask more,  
 And I nere more to give him.  
 Next day he beg'd again, I gave,  
 Yet both of us our oaths did save.

Resolv. *He gave him but a penny.*

*Riddle 4.*

Beyond Sea there is an Oak, and in that  
 Oak's an Nest, and in that Nest an Egg, and  
 in that Egg there is a Yolk, which calleth to-  
 gether all Christian folk.

Resolution.

*The Oak is the Church, the nest is the Belfrey,  
 the Egg is the Bell, and the Yolk the Clapper.*

*Riddle. 5.*

In thickest Woods I hunt with Beagles ten,  
 After the chase ; which when I do descry,  
 I dispossess me of, not useful then,  
 And what I take not, only that keep I.

Resolution.

*One scratching his head with both his hands.*

*Riddle*

Riddle 6.

I went and I went I cannot tell whether, I  
met and I met with I cannot tell who, I had  
a gift given me I shall never forgo ; and yet  
I came a true maid home.

Resolution.

*It is a Child went to be Christened,*

Riddle 7.

What is that is as white as snow,  
And yet as black as any Crow ;  
And more pliant than a wand  
Tyed in a silken band.

And every day a Princes Peer,  
Look on it with a mirth that's clear.

Resolution.

*It is a Book tyed with a silken lace,  
Whose paper is as white as snow,  
Ink as black as any Crow,  
And leaves more pliant than any wand.*

Riddle 8.

My Coat is green and I can prate,  
Of divers things within my grate ;  
In such a prison I am set,  
That hath more Trap-holes than a Net.

Resolution.

*A Parrot in a Cage of myre.*

Riddle 9.

There was a Bird of great renown,  
Useful in City and in Town,  
None work like unto him can do ;  
He's Yellow, Black, Red, and Green,  
A very pretty Bird I ween,  
Yet he is both fierce and fell,  
I count him wise that can this tell.

Resolution.

*The painful Bee.*

*Riddle 10.*

I am called by the name of a man,  
Yet am as little as a mouse,  
When Winter comes I love to be  
With my red Target near the house.

Resolution.

*A Robin Red breast.*

*Riddle 11.*

What part of Man may that part be,  
That is an Implement of three,  
And yet a thing of so much stead,  
No woman would without it wed ;  
And by which thing, or had or lost,  
Each marriage is quite made or crost.

Resolution.

*The heart of a man, a Triangular figure, the  
beginning of Love.*

*Riddle 11.*

Two legs sat upon four legs, and eight legs  
run before ; in came three legs and upon  
eight legs fell, I count him wise that doth this  
Riddle tell,

Resolution.

*It is a Man upon a Horse, driving two sheep  
before him, and a Wolf that hath lost one of his  
legs, seizeth the two Sheep.*

*Riddle 13.*

Four and twenty white Bulls sat upon a stall,  
Forth came the Red-Bull, and over-lickt  
them all.

Resolution.

*It is ones Tongue and his Teeth.*

*Riddle 14.*

Learning hath bred me, yet I know no letter,  
I have liv'd among books, yet am never the  
better ;

I have

I have eaten up the Muses, yet know not a  
verse.

What Student is this, I pray you rehearse ?  
Resolution.

*A Worm bred in a Book.*

*Riddle 15.*

It was not, it is not, nor never will be,  
Hold up your hand, and you shall see.

Resolution.

*It is the little finger, that was not, nor is not,  
nor never will be so great as the other fingers.*

*Riddle 16.*

All day like one that's in disgrace,  
He resteth in some secret place,  
And seldom peepeth forth his head,  
Until Day light be fully fled ;  
When in the maids or Good-wives hand,  
The Gallant first had Grace to stand ;  
Whence to a hole they him apply,  
Where he will both live and die.

Resolution.

*A Candle.*

---

Polies for Rings.

**G**od did decree  
Our unity.  
Rings and true friends,  
Are without ends :  
We are agreed,  
In time to speed.  
In comely hue,  
None like to you,  
In thy breast,  
My heart doth rest.  
I trust in time,  
Thou wilt be mine.

The love I owe,  
I needs must shew.  
As I affect thee,  
So respect me,  
My love for this,  
Deserv's a kiss.  
In body two,  
In heart but you,  
As I to thee,  
So wish to me.  
When Cupid fails,  
Thy eye prevails.

Faithful love,  
 Can ne're remove.  
 No force can move  
 A fixed love.  
 'Tis love alone,  
 Makes two but one.  
 My fancy is,  
 Endless as this.  
 I seek to be,  
 Not thine, but thee.  
 In thee each part  
 Doth catch a heart,  
 My love to thee,  
 Like this shall be.  
 So decreed,  
 And so agreed,  
 As I expect so let me find,  
 A faithful heart a constant mind,  
 The sacred purpose and decree,  
 Is manifest in choosing thee.  
 My faith is given, this Pledge doth show,  
 A work from Heaven, perform'd below.  
 The eye findeth, the heart chooseth,  
 The hand bindeth, and death looseth.  
 Wit, Wealth, and Beauty, all do well,  
 But constant love doth far excel.  
 Fear God, and love thou me,  
 That is all I crave of thee.  
 Be it my fortune, or my fault,  
 Love makes me venture this assault.

## ACROSTICKS.

On these words.  
 If thou hadst granted.  
 I joy had wanted.

To a proud, rich, but deformed Gentlewoman.  
 I n danger puf't, you say I prove,  
 F raught with the steam of lust, not love,  
 T ime was you say, I priz'd the face,  
 H igh and renown'd, as if its grace  
 O re-past compare, but now I seem,  
 U rg'd unto wrath, to disesteem.

H onor's attendant unto thy praise,  
 A nd to disrobe thee of thy rays ;  
 D isgoring thus such surfeits, you  
 S ound forth these words, I am untrue,  
 'Tis true, I said three Goddesses.

G rac'd thy rare parts, as like to these ;  
 R ich Juno was but like a Sow,  
 A s foul, as fat, and so art thou :  
 N ext wisdom was in Pallas, but  
 T hou like to her, art turn'd a Slut.  
 E ye-pleasing Venus would admit,  
 D elight in bed, and you love it.  
 I ncensed by thy wily mind,  
 I thus requite thee in thy kind,  
 O re charg'd with anger, venting spleen,  
 Y earst to one Fool, one Slut, one Quean,  
 H arbound in one, I did compare thee,  
 A lthough truth known, I seemed to spare  
 thee.

D igest me as you please, yet know,  
 W ill ne're did mean, what wit did show:  
 A nd though Art taught me to be bold,  
 N o part I lov'd in thee but Gold,  
 T ake this from me, pray that a fool,  
 E spouse thee, so thy filth may rule.  
 D etain no wise man ; for thy self,  
 No such will love thee but for thy wealth.

*Across*

*Acrostick on two croft Lovers.*

Though croft in our affections, still the flames  
Of Honor shall secure our noble Names ;  
Nor shall our fate divorce our faith, or cause  
The least Mislike of Loves diviner Laws.  
Crosses sometimes are cures : Now let us  
prove,

(Love.)

That no strength shall Abate the power of  
Honor, wit, beauty, Riches wise men call,  
Frail fortunes Badges : In true love lies all.  
Therefore to him we yield, our Vows shall be  
Paid---Read, and written in Eternity :  
That all may know when men grant no Re-  
drefs.

**M**uch love can sweeten the unhappiness.

*Acrostick on Malt*

**M**alt is the grain of which we make strong  
**A**le,

**A**le is the liquor that doth make us merry,  
**L**et but a Toast be put in't, 'twill not fail,  
**T**o make the heart light, and to sing down  
derry.

*Another.*

**M**alt is the grain by which a Fox we gain,  
**A**le is the liquor, makes our tongues run  
quicker ;

**L**et these two boast, but the honor of a toast,  
**T**hen fit and tipple, 'twill your senses cripple.

*Acrostick on time.*

**T**ime with his Sythe brings all to their last  
home.

(doom.)

**I**n vain to plead, none can withstand his  
**M**onarchs by Deaths triumphant hand are  
made,

**E**qual ith' grave unto the Sythe and Spade.

An

*An Acrostick Epitaph on a virtuous Gentlewoman.*

A skeft thou Reader who it is lies here ?  
N o common corps : then lift and thou shalt  
hear. ( stity,  
G oodness, rare meekness, zeal, pure cha-  
I nterr'd together in this ground do lie ,  
B ehold her acts whilst here she made abode ,  
S he liv'd belov'd of men, dy'd lov'd of God.

*Acrostick on Death.*

D eath is the l. ft end of our mortal Race ;  
E ach hour we spend, we thither hie apace ;  
A little time it is in life we have ,  
T o day w' are here , to morrow in our  
Grave ; ( crave.  
H elp us then Lord , no aid but thee we

---

*A N A G R A M S.*

*T O A S T.*

*Anagram.*

*A SOTT.*

*Exposition.*

A *T O A S T* is like a *Sot*, or what is most  
Comparative, a *Sot* is like a *Toast* ;  
For when their substances in liquor sink ,  
Both properly are said to be in drink.

*S M O C K.*

*Anagram.*

*M O C K S.*

*Exposition.*

Strait-smocks to whoremasters do oft prove  
Mocks ;  
Who thereupon do bann and curse Strait-  
smocks.

*ROUNDS.*

*The New Help***ROUND-HEADS.***Anagram.***HEAVENS ROD.***Exposition.*

When Cavaliers by sin offended God,  
The bloody Round-heads were made Heavens Rod.

**JOHN TAYLOR. Water Poet.***Anagram.***LOYAL IN HART.***Exposition.*

And well he did deserve this Anagram,  
Who was unto his end a *Loyal* man.

*Or thus :*

Well was thy Anagram *Loyal in Hart*,  
Who from thy Loyalty did never start.

**LOSTE.***Anagram.***STOLE.***Exposition.*

This Anagram mysterious fence may boast,  
For what is *stole* is found in what was *lost*.

**JAYLER.***Anagram.***A RAYLE.***Exposition.*

This doth befit the Jaylor wondrous trim,  
He at the Prisoners Rails, and they at him.

**FANCIES.***A Fancy upon words.*

**H**E that's devoted to the ——GLASS,  
The Dice, or a Lascivious ——LASS,  
At his own price is made an ——ASS.

He

He that is greedy of the —— GRAPE,  
On reason doth commit a —— RAPE.  
And changeth habit with an —— APE.

The Lover whose devotion —— FLIES,  
Up to the Sphere where bounty —— LIES,  
Makes Burning-glasses of his —— EYES,

If long he to that Idol —— PRAY,  
His sight by Loves inflaming —— RAY,  
Is lost for ever and for —— AY.

He that loves Glass without a G,  
Leave out L, and that is he.

EVAN K is a word of fame,  
Spell it backward, it is your name.

These Lines may be read backwards or for-  
wards, being both ways alike.

Deer Madam Reed,  
Deem if I meed.

Another to the same effect.

Lewd did I live, and Evil did I dwel.

Thoughts      valued      I  
                    c      may B.  
Searching      Love  
ICVB 2 yy for me.

Qu a d tr fu itra  
os nglis iras istide nere vit.  
H Sa m Chr vul la.

The

The  
*Country-Mans Guide;*  
 OR,  
**AN APPENDIX**  
 For the Use  
 Of the Country-man.

Containing divers necessary and useful  
 Rules, and Instructions of the  
 Year, Moneths, and Days; With  
 other things of delight and profit.

Being brief Explanations of many things,  
 which to an intelligible Reader  
 may seem ambiguous.

Calculated by Art for the Benefit of all  
 those, which desire to understand  
 what they buy or read.



London, Printed in the Year 1680.

The  
Country-Mans Guide.

X

Of a Year, what it is, with the difference be-  
twixt the English and Gregorian Account.

A Year is that space of time wherein the Sun runs his perambulation through the twelve Signs of the Zodiack, containing 12 Solar moneths, 13 Lunar, 52 weeks, 365 days, 6 hours, and 6 minutes, which 6 hours in four years space being added together, make one day, which we commonly call *Bis-sextile*, or *Leap-year*, and is added to the Kalendar on the 25 of February, making that moneth every fourth year 29 days long, which at other times is but 28. This account was thus named by *Julius Cæsar*, the first Roman Emperor, who reduced the year to a better method than before, and from him it was called the *Julian Account*, yet still the six minutes remained un-numbered, which in tract of time arose to some dayes, and therefore *Gregory Pope of Rome* to make the year exactly answerable to the Suns diurnal course, casting up the days which those minutes amounted unto, placed his Festivals exactly answerable to the Suns progress, which in fifteen hundred years hath amounted to ten days, and is from him called the *Gregorian*

*Gregorian Account*, being used in all those parts beyond Sea which acknowledge the Popes Supremacy.

Qu. From whence do the twelve Moneths derive their Names?

An. *January* is so called from *Janus*, who was pictured with two faces, signifying the beginning or entrance of the year. *February* took its name from *Febura*, *March* from *Mer* the God of War. *April* signifieth the growth or springing of the year. *May* is the Majors, and *June* the Juniors season. *July* was so called from *Julius Cæsar*. *August*, from *Augustus* the second Roman Emperor. *September* signifieth the seventh moneth, for the Romans before the time of *Julius Cæsar* reckoned their moneths from *March*; so *October* signifieth the eighth, *November* the ninth, and *December* the tenth; which if you reckon from *January*, the account will be otherwise.

Qu. How many days is in each moneth?

An. Thirty days hath *September*, *April*, *June*, and *November*, All the rest hath thirty and one, Except it be *February* alone, But every Leap year at that time, *February* hath twenty nine.

Of the day, with several divisions thereof.

An Artificial day consists of 12 hours, a Natural Day 24 hours. The Athenians began their Day from Sun-set; but the Jews, Chaldeans, and Babylonians, from Sun-rise: The Egyptians and Romans from midnight, of whom we took pattern to count the hours from thence; the Umbrians from noon. The parts of a politick or civil day, (according

all those to *Macrobius*) are these; The first time of the day is after midnight; the second in *Latine Gallicinium*, Cocks crow; the third *Canticinium*, the space between the first Cock and Break of day; the fourth *Diluculum*, the break or dawn of the day; the fifth *Mane*, the morning; the sixth *Meridies*, noon, or Mid-day; the seventh *Pomeridies*, the afternoon; the eighth *Serum diei*, Sun-set: the ninth *Suprema tempestas*, twi-light; tenth *Vesper*, the Evening; the eleventh *Prima Lux*, Candle time; the twelfth *Nox concubia*, bed-time; the thirteenth *Nox intempesta*, the dead time of the night.

The Jews did divide their Artificial day into four Quarters, allowing to every Quarter three hours, accounting the first hour of the first Quarter at the Rising of the Sun, and the third hour of the second Quarter, they called the third hour; and the third hour of the second Quarter, they called the sixth hour, which was mid-day; The third hour of the third Quarter, the ninth hour; and the second hour of the fourth Quarter, the eleventh hour; and the twelfth and last hour of the day, they call Even-tide.

The day is accounted with us for the payments of money between Sun and Sun; but for Indictments of murther, the day is accounted from midnight to midnight; and so likewise are fasting days.

*The Principal Feasts and Holy-days in the whole year expounded.*

**S**Ince more buy Almanacks than understand them, and are ignorant of our Festival days, for their better understanding I shall

shall briefly yet plainly anatomize and declare the meaning of them.

*Sunday*, or our *Lords day* (*dies Diminicus*) is a day dedicated by the Apostles to the more particular service and honour of Almighty God, and transfer'd from the Jewish *Sabbath* to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; whence it is called *our Lords Day*, and *Sunday* from the old Heathen denomination of *dies Solis*, the day of the Sun, to which it was sacred though others think it took its name from the Son of God his rising from the Grave that day, to which thus alluded Mr. *Owen* in his *Epigrams*.

*Sunday I'le call that day spight of precise,  
On which the glorious Son of God did rise.*

*1. Jan.* *The Circumcision of our Lord*, vulgarly called *Newyears-day*, was instituted in memory of the Circumcision of our Lord on the eighth day from his Nativity, according to the prescript of the old Law (*Gen 17. 12*) when he was named *Jesus*, as the Angel hath foretold (*Luk. 1. 14*) and began to shed his infant blood by the stony knife of Circumcision. And it is called *Newyears-day*, from the account of the old *Romans*, who began their year from that day.

*6 Jan.* *Twelfth-day*, or the *Epiphany* of our Lord, is a *Feast* Solemnized in memory and honour of Christ's manifestation and apparition to the Gentiles by a miraculous blazing Star, by virtue whereof three Kings were conducted to adore him in the Manger, where they presented him as on this day, with *Gold*, *Myrrh*, and *Frankincense*, in testimony of his

*Regality*,

Regality, Humanity and Divinity. The Word Epiphany comes from the Greek, and signifies an apparition, and is called *Twelfth-day*, because celebrated the *Twelfth-day* after Christ's Nativity, exclusively.

2 Febr. *Candlemas-day*, or the *Purification of the blessed Virgin*, is a Feast in memory and honour both of the presentation of our Saviour Christ, and the *Purification of the Virgin Mary*, in the *Temple of Jerusalem*, the fortieth day after her happy *Childbirth*, performed according to the *Law of Moses*, *Levit. 12. 6.* And it is called *Purification*, from the Latine word, which signifieth to *Purifie*; not that the blessed Virgin had contracted any thing by her *Childbirth* which needed purifying, (being the mother of *Purity* it self) but because other common Mothers were by this ceremonial right, freed from the *Legal Impurity* of their *Childbirths*.

The four Sundays of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, were days appropriated for preparation to the *devotions of Lent*; and take their numerical denominations from *Quadragesima-Sunday*, so called, because 'tis about the fortieth day before *Easter*.

*Shrovetide* signifies the time of *Shrift*; for in former time the people used then to confess their sins to a *Priest*, the better to prepare themselves for a holy observation of *Lent*, and worthy receiving the blessed *Sacrament at Easter*.

*AshWednesday* is so called by the *Romanists*, from the *Ceremony* they have on that day of *blessing of Ashes*, wherewith the *Priest* signifieth

nifie the people with a Croſs on their fore-heads, ſaying unto them, *Memento homo quia pulvis es, & in pulverem revertes*; Remember man that thou art duft, and to duft thou ſh.ile be turn'd. The Aſhes which they uſe this day, are made of the Palmes, bлаſt'd the Palm-Sunday before.

Lent is called in Latine *Quadragesima*, be-cause it is a Fast of forty days in remem-brance of Chrifts faſting forty days and forty nights in the Wildernes, which fast has been obſerved in England near one thouſand years, according to Sir Richard Baker in his Chronicle: and hath been continued to these days in the time of Reformation, not out of any ſuperstitious end, but for the encrease of the fishing Trade, and prefervation of the breed of young Cattle.

*The Sea loth will, the Land doth wiſh.*

*For ſparing Fleſh to feed on Fiſh.*

Palm-funday, was iſtituted in memory and honor of the triumphant entry of our Savior into Jeruſalem, and was ſo called from the Palm-Branches which the Hebrew Children ſtrewed under his feet, crying, *Hosanna to the Son of David.* Math. 21. 15.

Maundy Thursday is a Feaſt in memory of our Lords laſt Supper, when he iſtituted the bлаſted Sacraſt of his precious body and blood. And it is call'd Maundy Thursday, quaſi, *Mandatum* or *Mandat* Thursday, from those words in John 13. 34. *Mandatum no-vum do vobis, &c. I give you a new command,* (or mandat) *that you love one another, as I have loved you.*

Good-Friday, is that memorable day on  
which

which the great and glorious work of our  
Redemption was consummated by our Savi-  
or Jesus Christ on his bloody Crois, between  
two Thieves at Jerusalem.

day, 25 March. *Annunciation of the blessed Vir-  
gin*, is a Feast in memory of that most happy  
Embassy brought to her from God by the An-  
gel Gabriel, upon which, through her consent,  
and the operation of the holy Spirit, God  
was incarnate in her most sacred Womb.

*Easter-Day* (in Latine *Pascha*) is a great  
festival in memory and honour of our Savi-  
ours Resurrection, or rising from the dead on  
the third day after he was Crucified. Mat.  
8. 6. and it is called Easter from *Oriens*,  
(the East or rising) one of the Titles of Christ.  
and his name (sayes the Prophet) shall be called  
Oriens,

Munday and Tuesday following are also kept  
solely, in memory of some of Christ's first Ap-  
paritions after his Resurrection; which are  
commemorated on these two dayes, for the  
greater solemnity of the chief Feast.

*Low-Sunday* called *Dominica in Albis*, is the  
feast of Easter day, and is so named from  
the white Garments, which the Catechumeni  
Neophites used to wear, which they put  
on at their Baptism, and solemnly put off  
with this day.

*Holy Thursday*, or *Ascension day*, is a Feast  
solemnized in memory of Christ's glorious  
Ascension into Heaven the fortieth day after  
his Resurrection, in the sight of his Apostles  
and Disciples, *Acts 2. 9, 10.*

3 May. *The Invention of the Holy Cross*,  
otherwise called *Holy Rood-day*, is so called  
from

from the Invention or finding out of the Cross on which our Saviour suffered, by Hellen mother to Constantine the Great, after it had been hid and buried by the Infidels, 180 years who erected a Statua of *Venus* in place of it.

*Rogation Week*, (which is always the next but one before Whitsunday) is so called from *Rogo* to ask and pray, because then *Lettania* were wont to be used, to beg and supplicate the blessing of God upon the fruits of the earth. The Belgians call it *Craysweek*, and we in England *Gang week*, from the *Ganging* or going in procession and perambulation then used about the Parish, &c.

*Whitsunday* or *Pentecost* is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the heads of the *Apostles* in tongues as it were of fire *Acts 2. 3.* *Pentecost* in Greek signifies the *fiftieth*, it being the fiftieth after the *Resurrection*. And 'tis called *Whitsunday*, from the *Catechumens*, being abundantly cloathed in *White*, and admitted on the Eve of this Feast to the *Sacrament* of *Baptism*. The old *Saxons* called it *Weed Sunday*, i. e. holy Sunday; for *Wied* or *Wibe* signifies holy in that Language, which all may have prov'd one occasion of this name.

*Trinity Sunday* is the octave of *Whit Sunday* dedicated to the honour of the blessed *Trinity*, to signify that the works of our *Redemption* and *Sanctification*, then compleated, are common to all the three Persons.

*Corpus Christi day* (which is always the next *Thursday* after *Trinity Sunday*) is by the *Romanists* celebrated with greet solemnity, they carrying on that day the *Sacrament* of the

*Altar*

Altar about in Procession, the Priests and all the people expressing their highest devotions, with musick and lights, and flowers strewed along the streets, and their best Tapestry upon the walls, &c.

10. Aug. St. Lawrence the Deacon, who in the Primitive times was most cruelly broyled on a Gridiron for the faith of Christ, which Martyrdom he suffered with incomparable fortitude, in the midst of his torments thus crying out to his bloody Persecuter.

*This fide is toasted now enough,*

*Turn up O Tyrant great ;  
Assay whether roasted or raw,  
Thou find'st the better meat.*

Aug. 15. Is according to Tradition the day when the blessed Virgin Mary was both Soul and Body taken up into Heaven.

Sep. 8. Is in memory of her happy birth, by whom the Author of all life and safety was born into the world.

29 Sep. Michael or Michaelmas, is in commemoration of St. Michael the Arch-Angel, and of all the nine Orders of holy Angels; and it is called the *Dedication of St. Michael*, from the dedicating of a Church in Rome to him by Pope Boniface.

1 Nov. All Saints or All-hallows, is celebrated in commemoration of all the Saints.

2 Nov. All Souls, is likewise commemorated for the Souls of all the faithful departed, and these two days ( All Saints and All Souls ) were of so eminent observance, that no Courts were kept on those days in Westminster-hall. The four Sundays of Advent are those preceding Christmas day, and were instituted as

a commemorative of our Saviours *Advent*, or coming to redeem the world by his happy birth.

*Christmas Day*, or the *Nativity* of our Saviour *Christ*, is a most solemn *Feast* yearly celebrated even from the *Apostles* time to this day, in memory of the birth of our Saviour at *Bethlebem*,

28 Dec. *Holy Innocents*, is a *Feast* in memory of those Babes which *Herod* slew when he sought for our blessed Saviour; in which massacre it is said that a Child of *Herods* being at nurse was murthered amongst the rest, which *Augustus* hearing of, he said *it was better to be Herods Hog than his Son*, because the Jews would eat no Swines flesh.

The several *Feasts* of the *Apostles* and other *Saints*, were instituted by the *Church* to honour *God* in his *Saints*, and for us to imitate their holy and godly examples.

St. *Peter* and St. *Paul* are joyned in one solemnity; because they were principal and joyned co-operators under Christ in the conversion of the world, the first converting the *Jews*, the other the *Gentiles*: as also because both were martyr'd at the same place, *Rome* and on the same day, 29 *June*.

The four *Ember weeks* (in Latine *quatuor tempora*) are times of publick prayer of fasting, partly instituted for the successful ordination of the Priests and Ministers of the *Church*, and partly to beg and render thankes to *God* for the fruits and blessings of the earth. *Ember* comes from the Greek *μετέμπεια* i. e. *dies*, a day, others call them *Ember dayes* from the ancient custom of eating nothing

on those days till night, and then only a Cake baked under the *Embers* or *Ashes*, which was called *Panem subcineritium*, Ember bread.

*Wakes* or *Countrey Feasts*, used always to be observed on the Sunday next after that Saints day, to whom the Parish Church was dedicated, and took its original from a Letter written by *Gregory the Great* to *Melitus Abbot*, who was sent into *England* with *Austin the Monk*, in these words. *It may therefore be permitted them* (meaning the English) *that on the Dedication days, or other solemn days of Martyrs, they make them Bowers about the Churches, and (refreshing themselves, and feasting together after a good religious sort) kill their Oxen now to the praise of God, and increase of Charity, which before they were wont to sacrifice to the Devil,* &c. *Bedes Eccl. Hist. Chap. 30.* And they were called *Wakes*, because on those feasts, the people were wont to awake from sleep at the several Vigils of the Night and go to prayer, but that custom was long ago laid aside, and the Feasting part also little or nothing regarded.

Besides these, we have three other days by act of Parliament set apart for Religious holy Duties: viz. the fifth of November, when some bloody Papists intended to have blown up the Parliament-House with Gunpowder in the third year of the Reign of King James; the second, the 30 of January, a day of humiliation for the execrable murderer of King Charles the first. And the third, the 29 of May, a day of thanksgiving for the happy Restoration of King Charles the second.

Qu. *What is the observation that is common-*

ly made on St. Pauls day being the 25 of January.

*An.* If Saint Pauls day be fair and clear,  
It doth betoken a happy year.

But if it chance to Snow or Rain,  
Then shall be dear all kind of Grain.  
And if that winds be aloft.

Then shall we hear cf wars full oft,  
And if it do thunder that day,  
Great dearth shall be, as wise men say.

*Another Observation.*

When our Lord doth lye in our Ladies  
Then O England beware a clap. (Lap.

Other short Observations for each Month in  
the year.

*January.*

If the Sun shine the twelfth of January,  
there shall be store of wind that year.

*February.*

If it thunder upon Shrove-Tuesday, it fore-  
telleth wind, store of fruit, and plenty, the  
Sun beams being early abroad ; and so much  
as he shineth on that day, the like he wil  
shine every day in Lent.

*March.*

So many Mists as there be in March, so many  
hoar Frosts there will be after Easter.

*April.*

If it rain upon Ascension day (which most  
commonly falleth in April) it doth betoken  
scarcity of all kind of food for Cattel, but  
being fair, it signifieth plenty.

*May.*

If the Sun shine upon the twenty fifth of  
May, wine shall prosper well ; also in the end  
of May, if Oaks begin to bear Blossoms,  
doth foreshew great store of Tallow and Fru-

*Jun*

*June.*

If it rain the twenty fourth day of *June*,  
Hazel-nuts will not prosper.

*July.*

If it be fair three Sundays before *St. James's*  
day, Corn will be good ; but wet Corn will  
wither.

*August.*

If the wind change on *St. Bartholemew's*  
day at night, the following year will not be  
good.

*September.*

So many dayes old the Moon is on *Micha-*  
*elmas day*, so many Floods will be that winter.

*October.*

If leaves now hang upon the Trees, it por-  
tends a cold winter, or many Catterpillers.

*November.*

If on the tenth of *November* the Heavens  
be cloudy, it prognosticates a wet winter ;  
if clear and dry a sharp winter.

*December.*

If *Christmas-day* comes in the new of the  
Moon, it is a token of a good year ; and so  
much the better, by how much it is nearer  
the new Moon ; the contrary happeneth in  
the decrease.

*This evenin' mornin' dark pricure an obseruation,  
Which may be made usefull unto the Nation ;  
For if that we do things but rightly weigh,  
We will believe what our Forefathers say,  
Who by experiance knew such things to be,  
And so observ'd them for posterity.*

*Qu. Who it is that they call the Golden Num-  
ber, Epact, Circle of the Sun, Dominical Letter,  
&c.*

*An.* The Golden Number is the Revolution of 19 years, in which time all the Lunations or Aspects betwixt the Sun and Moon return to the same place they were in before; and is so called, either because it was sent in Golden Letters from *Alexandria* in *Egypt* to *Rome*, or for that it is written in red or Golden Letters in the Kalendar.

The Epact is the number of 11 days, which the Solar year doth exceed the Lunar; the one consisting of 365 dayes, the other of 354, so that in every 4 years there is added a number more than 30, which being greater than the Epact can be, (for from change to change there can be but 30 days) therefore 30 being taken from that excess, the remainder is the Epact for the next year.

The Epact is thus found out; multiply the Golden Number of the year by 11, the product whereof, if it be under 30 is the Epact; but if it be above 30, they divide the product by 30, and the remainder shall be the Epact.

*Qu.* *What is the Circle of the Sun?*

*An.* The Circle of the Sun is a Revolution of 28 years, in which time the Dominical Letters make all their several changes, and is called the Solar Circle, because it comprehends all the varieties and changes that the Sunday Letter can have.

*Qu.* *What is the meaning of the Dominical Letter?*

*An.* The Dominical Letter is alwaies one of these seven, A. B. C. D. E. F. G. and sheweth the Sunday Letter all the year. But in Bissextile or Leap-year, there be two Dominical Letters, whereof the first holdeth

from  
Eve,  
The  
Letter  
Epact  
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er th  
Sb  
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from the beginning of January to St. *Mathias* Eve, and the other to the years end.

The Golden Number and the Dominical Letter change the first of January, and the Enact the first of March. Easter day never falleth lower than the 23 of March, nor higher than the 25 of April.

*Shrove Sunday* hath his range between the first of February, and the 7 of March; *Whit-Sunday* between the 10 of May, and the 13 of June: and for a Rule for Shrovetide, the Tuesday after the change of the Moon in February is always *Shrove Tuesday*.

Qu. *What causes the Eclipses and Full of the Moon?*

An. The Eclipse of the Moon is caused by the interposition of the Earth betwixt the Sun and her; for she being a dark body of her self, and having no light but what she borrows by reflection from the Sun, so far as the Earth interposes, so much of her is darkened. The cause of the *Sans Eclipse* is when the Moon passes betwixt the Sun and us, and shadows some of the body thereof from our sight, so that what part is interposed by the Moon cannot be seen by us, by reason she is a dark body, hiding the same from our sight. The Moon being in right opposition against the Sun, causes her to be at the full, as her increase is by drawing nearer to opposition, and her decrease by departing further off.

Qu. *Of what substance be the Stars, what are their motions, and what causeth blazing Stars.*

An. The Stars are of the same substance with the Moon, thick, and not transparent as the Heavens, borrowing all their light from the Sun, being otherwise of themselves dark bodies,

bodies, and shine as well in the day as the night, though by reason of the Suns resfulgent beams, they are not obvious to our sight. And as for their motion, it is the same of the Heavens wherein they are placed.

Shooting or blazing Stars are hot fumes of a thick substance like glew, which being exhaled above in the air, and bovering aloft until it be kindled, flyes like a squib through the Air, but if it mount to a higher place, and there be kindled, it turneth to a blazing Star.

*A brief discourse of the natural cause of Airy Meteors; as Snow, Hail, Rain, &c.*

**Y**OU must first understand that there be four Elements, *viz.* Fire, Air, Water, and Earth; the Fire is hot and dry, the Air hot and moist, the Water cold and moist, and the Earth cold and dry; These four Elements are the simples whereof all things (under the Moon) are made, compounded and mixt.

*Of Rain.*

Rain is a cold vapour, and earthly humour, drawn from the Earth by the vertue of the Sun and the rest of the Planets, into the middle Region of the Air, where by the extremity of cold it is thickned into the body of a Cloud, which the wind driving before it, it doth dissolve, and fall upon the Earth.

*Of Snow.*

Snow is engendred of Rain, the Cloud congealing through extremity of cold, but not altogether so hard as Hail; *Piiny* writes, that the Hail sooner melteth than Snow, and that Hail falls ofter in the day than the night.

*Of Hail.*

Hail is likewise engendred of Rain, which the

the excessive cold when the Cloud dissolves, freezes the drops, and congeals into Ice, whereby great and irregular stones do sometimes fall on the Earth. Stow in his *Annals* reports, that in the time of King Henry the 8. Anno 1545, there fell in Lancashire Hailstones as big as mens fist; and that which is most strange, some were of the shape of mens faces, others were fashioned like Gun-holes, &c. In the 23 year of the Reign of Queen Elizabeth, August 12. Anno 1581. there fell a great shower of Hailstones which were fashioned like the Rowels of spurs, and were two or three inches about.

*Of Frost and Dew.*

Dew is a thin vapour, which through the faint heat of the Suns elevating it self but a little from the Earth, presently at night descendeth again, which in the Spring-time is called Dew; but in the Winter by means of cold being congealed, it is called Frost.

*Of Wind.*

Wind is hot and dry fumes, drawn from the Earth by the Stars, which seeking to fly to the Sun, is by the freezing cold driven back, but from the fields fumes another fire which carries them back again; so that thereby, together with the confluence of other exhalations rising out of the Earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time than another, and in some places more than others; and sometimes not at all, is, fumes arising out of new exhalations, and out of Floods, Fens, and Marshes, joyning with it to encrease his force: the defect or dulnes

whereof may either allay or increase it: as also the Globe or rotundity of the Earth may be the cause of the blowing of it more in one place than in another: or Mountains, Hills, or Woods, may hinder his force from blowing in all places eqnal: whereas upon the Plain, and broad Sea, it bloweth with an equal force: and as for the stilnets or ceasing thereof, it cometh to pass divers ways, either by frost, closing, or congealing up the pores of the earth, whence it should issue, or by the heat of the Sun, drying up fumes and vapors that should encrease it, and whereof it is engendred,

*Of Earth-quakes.*

Earth-quakes are caused by plenty of wind, which getting into the holes and caverns of the earth, and wanting a vent, the earth closing again, causeth the shaking or Earthquake, which is more violent according to the quantity of wind so inclosed. *Anno 1580.* in the 22 year of Queen Elizabeths Reign, happened a terrible Earthquake at *London*, and generally throughout all *England*, by violence whereof, the great Clocl - bell a *Westminster* struck against the hammer, as divers Clock-bells did both in City and Countrey: In *London* a piece of the *Temple* Church fell down.

In the late dissolved Church called the *Grey-Fryers*, now called *Christ-Church*, in the Sermon time, one stone falling from the Church, killed a young man outright, and another stone, so bruised a Maid, that she lived but four days after, the Man and the Maid being fellow Servants in one House: divers were

were bruised and run out of the Church. Some stones fell off from the Church of St. Pauls in *London*, and some from the Church of St. Peters at *Westminster*; divers Chimneys lost their tops, and Ships on the *Thames*, and on the Seas, were seen to totter: this Earthquake did not continue above a quarter of an hour in *London*, but in divers parts in *Kene* it held them so terrible, that the people went out of their Houses, for fear they should fall on their heads.

*Of the Rain-Bow.*

The Rain-bow is only the Suns reflection on a hollow Cloud, which the edge being repelled, and beaten back against the Sun, from thence ariseth much variety of colours, by reason of the mixture of clouds, air, and fire-light together.

If two Rain bows appear at one time, they presage Rain to ensue: but if one Rain-bow, presently after Rain, it betokeneth fair weather.

*Of Thunder and Lightning.*

When hot and dry vapours mixt with moisture, is exhaled up into the middle Region, and there inclosed in the body of a Cloud, these two contraries not agreeing together, break forth with great violence; so that fire and water break out of the cloud, making a roaring noise which we call *Thunder*, and the fire *Lightning*; the Thunder is first made, but the Lightning first seen, in regard the sight is quicker than the hearing; which to prove, observe but at some distance when a man is cleaving of blocks, or a Carpenter hewing a log, and you shall see the fall of the beetle,

or

or Ax, some little distance of time before you hear the noise of the blow.

Now of Lightnings there be many sorts: that which is dry burneth not all, but dissipateth and disperseth its self; moist burneth not likewise, but blasts and changeth the colour; but the clear is of a strange property, for it melteth the sword and not singeth the scabberd; it draweth vessels dry without hurt to the vessels; some rich misers have had their silver melted in their bags and purses, and yet neither bag nor purse hurt, nay not so much as the wax that sealeth the bag stirred. It breaketh the bones and hurteth not the flesh, and killeth the Child in the Mothers Womb, not hurting the mother, what great cause have we to pray as it is in the Letany, *from thunder and lightning, good Lord deliver us.*

*What things are not hurt with Lightning.*

It entreth not past five foot into the earth; it hurteth not the Laurel-Tree, such are freed that are shadowed with the skins of Seals, or Sea-Calves, the Eagle is likewise free: *Pliny* saith, *Scythia* by reason of cold, and *Egypt* by reason of the heat, have seldom Lightning.

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*A Brief Description of the World, shewing what it is, and of what Parts it consisteth; together with other things well worthy of observation.*

**T**He world may not unfiily be termed a large Theatre of the heavens and earth wherein are contained all bodies both simple and mixt. The Greeks calls it *νόστος*, the Latine *Universitas*, or *Mundus*, all signifying with

with us the world. It consisteth of two only parts, the one Elemental, and the other Coe-  
lestial.

The Elemental part contains the four Ele-  
ments, as Fire, Air, Water, Earth.

The Coelestial parts contains seven several  
Orbs for the Planets, and one for the fixed  
Stars: above which is the Christalline Hea-  
ven, the first mover, (which once in 24 hours  
carries the other round about the Earth) and  
last of all the Empereal heaven, the habitati-  
on for Saints and Angels, with all the rest of  
Gods elect. Within this coelestial part, not  
these only are continued, but also the Ele-  
mental part it self, and whatsoever it contain-  
eth, within the midst of his concavity, by the  
divine providence of God, hangs this dark and  
gross body of the Earth, upon which we  
mortals live; and in respect of the glorious  
Heavens, we should scarce so much as fix our  
eyes upon it: for God hath made us not as o-  
ther Creatures with a dejected countenance;  
but *os homini sublime dedit*, he hath given to  
man a lofty and exact countenance, accord-  
ing to that of the Poet

*And where all Beasts look down with groveling  
eye,*

*He gave to man looks mixt with majesty,  
And bids him with expansed looks to view the  
Sky.*

Plato the most divine amongst the Heathen,  
affirmed, that the chief cause why men had  
eyes given them, was to behold the Heavens,  
an admired spectacle of Gods Workmanship,  
for though there be other ends for which we  
have our senses, yet without question this is  
one

one, and a main one; to consider the glorious part of Gods creation, and to search into the obstruse Mysteries thereof, for God hath made nothing in vain, he hath not made these glorious bodies only to be gazed at, but to be searched into; there being none of the humane sciences that draw us so near to God: so that *Ptolomy* not unworthily in the beginning of his *Almagest* affirmeth, *Hanc unam scientiam esse viam ac semitam ad sciendum Deum altissimum*: which being understood, *cum grano salis*, will not be much different from the mind of *St. Paul*, *Rom. 1. 20.* for the invisible things of God, &c. are seen by the Creation of the World: In which place as all things created are understood, so especially it should seem the coelesstial bodies to be intended: for these with their beauty, magnitude, and multitude, and with the perpetual stability, and wonderful variety of their invariable motions and effects, do in a marvellous manner commend the wisdom and goodness of the glorious God, and do exceeding much draw us to the admiration, love, and knowledge of him; according to that excellent testimony of the kingly Prophet, *The Heavens declare the glory of God, and the Firmament sheweth his handy work.* And again, *There is neither Speech nor Language but their Voice is heard among them*, *Psalm 19. 1, 2.* And in *Wisd. 13. 4, 5.* saith *Solomon*, *But if they were astonished at their power and vertue, let them understand by them how much mightier he is that made them.* For by the beauty and greatness of the Creatures, proportionably the maker of them is seen. And from hence sure it is that the Sideral science is

is by some not unsiftly call'd, *Natural Theology*. Solid Orbs and Comets to be in the sublunary Region, have been maintained by many, both elder and later; yet by the infallible observations, and unparalleled instruments, joyned with the unwearyed assiduity, and almost in-valuable expence of the Tres-noble *Tycho*, they have been found altogether false.

*The Heavens so framed are,  
That they do all declare,  
Gods Glory doth excel;  
The Skyes and Firmament,  
Bright, clear, and permanent,  
His handy work doth tell.  
Day unto day doth teach,  
And of the Lord do preach,  
His wondrous works relating,  
Night unto night doth show,  
That every one might know,  
His wisdom them creating.  
There is no speech nor Land,  
But this doth understand,  
Though it far distant lies.  
Yet doth it hear the noise,  
Acknowledging the voice,  
And Language of the Skyes, &c.*

Qu. *At what time of the year (according to the opinion of many men) was the world created?*

An. That the world began in Autumn, is of late the opinion of many, both Divines and Chronologers. And yet of old the ancient Fathers (*Eusebius, Basil, Athanasius, Ambrose, Cyril of Jerusalem, Augustine, Nazianzen, Damascen, Bede, Isidore, &c.*) were per-suaded otherwise. Yea, in a Synod holden in *Palestine* by *Theophilus Bishop of Caesarea*, it

was agreed that the World was made in the Spring: Nor is that but a great question betwixt two furious Ribbins; for though the Ribbins (for the most part) be for Autumn; yet R. *Josua* maintains the contrary, against *Eleazer* another great Rabbi, who contends for Autumn. True it is that the year of Jubilee began always at Autumn: howbeit the first month of the year was to be reckoned from the Spring, which is as *Moses* saith to the *Israelites*, Ezod. 12. 2. *This shall be to you the beginning of Months*: as if he had said, though whilst you were in *Egypt* you followed another reckoning, yet it was divers from that which ye had at the first: for *this is to you the beginning of months*, or the natural head of the year. Nor did the *Chaldeans* with whom *Abraham* lived a long time, reckon otherwise. And successively since, Astrologers have accounted the revolutions of the world from the vernal Equinox, at the Suns entrance into the first scruple of *Aries*.

Translated out of *Manilius*, Lib. 4.

**A**ll Animals that be, do groveling lye,  
Or in the Earth, the Water, or the Sky:  
One rest, one fence, one belly like in all,  
Which they communicate in general,  
But man consists of soul and body linkt,  
Of Councils capable, of voice distinct,  
He into natural causes doth inspect,  
And knows what to devise, how to direct.  
Into the world he Arts and science brings,  
And searcheth out the hidden birth of things:  
The unplow'd earth he to his will subdues,  
And all it brings forth, he knows how to use.

The

The untam'd Beasts, he doth at pleasure bind,  
He in the Seas untroden paths doth find :  
He only stands with an erected breſt,  
As the ſole *Victor* over all the reſt.  
His Star-like eyes into the Stars inquire,  
The Heavens themſelves he ſcales (if he deſire)  
He ſeeks out *7. ve*, his thoughts will not be  
ty'd,  
The Stars from him in vain themſelves do  
hide,  
He not content to look them in the faces,  
Ransacks their Housers, there moft ſecret pla-  
ces.

This is the ſcope of mans all prying mind,  
Himſelf he hopes amongſt the Stars to find.

*Of the unfortunate and fatal Days in  
the Year.*

**T**He ancient Astronomers have obſerv'd  
certain days in every month to be held  
very fatal and unfortunate, in which they ac-  
counted it ominous to begin, or undertake  
any matter, which days be as follow.

*January the 1, 2, 4, 5, 10, 15, 17, and 19*

*February the 8, 10, and 17.*

*March the 15, 16, and 19.*

*April the 16, and 21.*

*May the 7, 11, and 20.*

*June the 4, and 7.*

*July the 15, and 20.*

*August the 19, and 20.*

*September the 6, and 7.*

*October the 5.*

*November the 15, and 19.*

*December the 6, 7, and 9.*

Also they will have in every change of the  
Moon

Moog two unfortunate days, in which they advise no man to begin any work, or undertake any journey, because it shall come to no good end. Which days be these.

In Jan. the 3 and 4 days of the new Moon,  
 In February 5 and 7,  
 In March 6 and 7.  
 In April 5 and 8.  
 In May 8 and 9.  
 In June 5 and 15.  
 In July 3 and 12.  
 In August 8 and 13.  
 In September 8 and 13.  
 In October 5 and 12.  
 In November 5 and 9.  
 In December 3 and 13.

Others there be which note out of the whole year six most unfortunate days above all other, wherein they advise no man to bleed, or take any drink, because the effects of the Constellation work mightily to death, and in other respects they be right unfortunate, which days be these.

January the 3.	April the 30.
July the 1.	August the 1.
October the 2.	December the 30.

Others again there be which observe three dangerous Mundays to begin any busineis, fall sick, or undertake any journey, viz.

First Munday in *April*, on which day Cain was born, and his Brother *Abel* slayn.

Second Munday in *August*, on which day *Sodom* and *Gimorrah* were destroyed.

31 of *December*, on which day *Judas* was born that betrayed *Christ*,

Likewise throughout *England*, the 28 of *December*

December, being *Innocent's* day, is called *Chil-dermas*, or *Crof.-day*, and is so accounted every week.

Moreover there be certain unfortunate and bad days in the year, called *Dog-Days*, which be very prejudicial to mans health, they begin the 19 day of *July*, and end the 27 of *August*; the malignity of which days *Pliny* reporteth *Lib: Chap. 40.* of his *Natural History*.

*Exist rules to find out the beginning and ending of the Terms, with the number of their Returns.*

**H**illary Term begins always the 23 of *January*, and ends *February* the 12, and hath four Returns.

Easter Term begins always on the Wednesday fortnight after *Easter*; ends the Munday after *Ascension day*, and hath five Returns.

Trinity Term begins always the Fryday after *Trinity*, and ends the Wednesday fortnight after, and hath four Returns.

*Michaelmas* Term begins *October* the 23, and ends *November* the 21. and hath six Returns.

Note that the Exchequer opens 8 days before any Term begins, except Trinity Term before which it opens only 4 days.

*Of Weights and Measures commonly used in England.*

**T**He most common Weight used in *England* are *Troy* and *Avoir du pois*; by the first is weighed *Wheat*, *Bread*, *Gold*, *Silver*, &c. which *Troy-weight* contains in every pound twelve ounces, every ounce twenty penny weight, and every penny weight twenty four grains, whereby a mark weight arrieth just to eighty ounces.

By

By the second and more common weight of *Avoirdupnis* is weighed all kind of Grocerry ware, Physical drugs, and gros wares, as Rosin, Pitch, Hemp, &c. and all Iron, Copper, Tin, or other metals: this weight hath sixteen ounces to the pound, and is divided into grains, scruples, drams, and ounces; so that one pound *Avoirdupnis* contain: 16 ounces, 128 drams, 384 scruples, and 7680 grains.

*How Ale and Beer is measured.*

These two sorts of Liquors are measured by pints, quarts, pottles, gallons, firkins, kilderkins, and barrels; so that a barrel of Beer contains two kilderkins, four Firkins, thirty six gallons, seventy two pottles, 144 quarts, and 282 pints. A Barrel of Ale is two kilderkins, four firkins, thirty two gallons, sixty four pottles, 128 quarts, and 256 pints, so then the Barrel of Ale is less than the Barrel of Beer, by 32 pints, and 16 quarts.

*The Measure of Wine, Oyl, and Honey.*

A Tun of Wine is two Pipes or Butts, three Punchions, 4 Hogsheads, six Tierces, eight Barrels, fourteen Rundlets, 152 Gallons, 504 Pottles, 1008 quarts, 2016 pints: and note that one gallon of Wine contains 8 pound of Troy weight.

*Measures of Grain.*

All kind of Grain is measured by Troy weight, of which eight pounds makes a gallon, whereof are made pints, quarts, pottles, gallons, pecks, half Bushels, Bushels, strikes, Cornooks, quarters and Lafts, Now a Laft is ten quarters, twenty Cornooks, forty strikes, eighty Bushels, 160 half Bushels, 320 pecks, 640 gallons, 1280 pottles, 2560 quarts, and 5120 pints.

Of

*Of Iron and Lead.*

Iron is counted by the pound, hundred, and Tun ; of which a Tun is 200 or 224 pound. Lead is reckoned by the pound, hundred, and Fodder ; a Fodder is nineteen hundred and a half, at a 122 to the hundred ; Tin, Copper, and Latten have 112 pounds to the hundred.

*Of F. sh.*

Ling, Cod, or Haberdine have 124 to the hundred : Herings are counted by the hundred, thousands, and Lafts ; a Last is 10000, every thousand 1200, and every hundred, 120. to the hundred.

*Of Paper and Parchment.*

A Bale of Paper is ten Ream, a Ream is twenty quires, and every quire twenty five sheets. A Roll of Parchment is five dozen, and a dozen twelve Skins.

*Of Wool.*

A Last of Wool is twelve sacks, a sack is two weyes ; a wey is six Tod and a half ; a Tod is two stone, a stone is fourteen pound, and a clear is half a stone ; so that a Last of wool contains 312 stone, or 156 Tods.

*Of Fuel.*

Fuel, according to the Statute, is sized in to shids, billets, faggots and coals, a shid is to be four foot long besides the carfe, and according as they are marked or notche, so is the proportion or compass set which they should be about, as if they have 1, 2, 3, 4, or 5 notches, then should they be in compass in the midst 16, 23, 28, 33, or 38 inches, and so of the rest accordingly.

Billets are to be three foot long, whereof there should be three sorts, as the single, a cast,

cast, and a cast of two ; the first seven inches and a half abour, the next ten, and the third fourteen inches.

Faggots must be three foot long, and the band besides the knot 24 inches, and made round, for flat faggots be much less, though all of one compass about. The sack of coals contains four Bushels.

*How things be numbered.*

Sables, Martins, Minks, Jenits, Filches, and Greys, have four Skins in the timber ; Cony, Kid Lamb, Budge, and Cat, have five score to the hundred.

Goat-skins are fifty to the Kip, and tann'd Calve skins twelve to the dozen. Leather is numbered by Hides, Dickers, and Lafts ; a Laft is twenty Dickers, and a Dicker ten Hides,

*How Money is numbered in England.*

The least piece of money with us is a farthing, whereof two makes a half-penny, four of them a penny, four pence makes a groat, twelve of them a shilling, five shillings a Crown, six shillings eight pence a Noble, two Nobles makes a Mark, three Nobles a Pound. The five shillings or Crown of silver weigheth just an ounce Avoirdupois.

*The Measures of England.*

Three barley-corns makes an inch, twelve inches a foot, three foot a yard, five yards and a half a perch, four perches in breadth and ten in length, a Rood, and four Rods make an Acre.

An English mile is 8 furlongs, 88 scores, 320 perches, 1056 paces, 408 Ells, 1560 yards, 5280 feet, 63360 inches, and 190080 barley-corns in length.

The

The compass of the Earth is 360 degrees, which makes 21700 Italian miles, 5400 common German mils, and 4320 miles of *Suevia*.

*The Principal Rivers of England.*

Thames	Dee	Humbar
Severn	Ouse	Weamer
Trent	Dane	Tine
Avon	Medway	Weaner
Tweed	Merry	Iſis.

*Countrey Proverbs used in discourse*

**Y**OUNG men think old men to be fools, but old men know young men to be fools.

Love me and love my Hound.

Marriage and hanging go by destiny.

To day a man, to morrow a Cuckold.

He that marries a Widow and two Children, marries three Thieves.

Fair words makes fools feign.

Hot love is soon cold.

Make a Coward fight, and he will kill the Devil.

Near is my Petticoat, but nearer is my Smock, Sorrow quits no scores,

A Ship and a Woman always trimming,

A Woman and a Glass always in danger.

Fire is a good Servant but a bad Master.

A rouling stone nere gathers moss.

To a fair day open your window.

Building and marrying of Children are two great wasters.

Dally not with money nor women.

Too much familiarity breeds contempt.

Burnt Children dread the fire, when old fools will play with the coals.

The nearer the Church, the further from God,

*A brief*

A Brief Chronology of the times wherein  
these famous men lived.

	Anno Mundi
<b>T</b> heses the founder of <i>Athens</i>	2716
<b>R</b> omus the founder of <i>Rome</i>	3198
<b>H</b> omer the Father of the Poets	3150
<b>S</b> olon the Lawgiver to <i>Athens</i>	3421
<b>P</b> lato the Philosopher	3675
<b>D</b> iogenes the Cynick	3684
<b>A</b> ristotle the Philosopher	3686
<b>A</b> lexander the Great	350
<b>M</b> arcus Tullius Cicero	3870
<b>C</b> ato Utican	3890
<b>V</b> irgil Prince of Latine Poets.	3999

	Anno Domini
<b>C</b> onstantine the Great	306
<b>G</b> eorge Castriot, vulgarly called Scanderbeg	1453
<b>S</b> t. <i>Augustine</i>	401
<b>S</b> t. <i>Anselm</i> Bishop of <i>Cant.</i>	1280
<b>S</b> t. <i>Bernard</i>	1131
<b>S</b> t. <i>Chrysostome</i>	401
<b>T</b> amberlain the Great	1403
<b>E</b> rasmus	1529
<b>M</b> artin Luther	1521
<b>J</b> ohn Guttenbergh that invented Printing	1442

6 MA 50

F I N I S.

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3198

3150

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3684

3686

35

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3999

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401

280

131

401

403

529

521

442